

THE RELIGIOUS MONITOR,

AND

Evangelical Repository.

VOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VOL. VII.

JUNE, 1830.

NO. 1.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.

JER. VI. 16.

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complete

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VOL. VII.

In vain they do worship me, teaching for doctrines the commandments of men.—MATT. XV. 9.

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1830-31

THE
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VOL. VII.

JUNE, 1830.

NO. 1.

MINUTES

OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR MEETING IN PHILADELPHIA, MAY 26, 1830, AND CONTINUED BY ADJOURNMENT, BEING THEIR TWENTY-NINTH ANNUAL MEETING.

—
PHILADELPHIA, May 26, 1830.

THE Synod met according to adjournment, and was constituted with prayer by the Rev. Francis Pringle, the senior minister present. Members present :

From the Presbytery of Cambridge.

MINISTERS.

James Martin,
James Irvine,
Alexander Gordon,
James P. Miller,
John G. Smart.
Alexander Bullions,* D. D.
Peter Campbell,*
Thomas Goodwillie,*
Andrew Stark.*

ELDERS.

Chauncey Webster,
Joseph Middlemass,*
George Lowrie.*

From the Presbytery of Philadelphia.

MINISTERS.

Francis Pringle,
Thomas Beveridge,
Achibald Whyte, Jun.
William Easton,
F. W. McNaughton.

ELDERS.

Samuel Hawthorn,*
William Morris.*

From the Presbytery of Carolinas.

MINISTERS.

Andrew Heron,
William M. McElwee.

From the Presbytery of Miami.

MINISTERS.

James Adams,
David Carson.

ELDERS.

William Turnbull.

From the Presbytery of Muskingum.

MINISTERS.

Samuel Hindman.

From the Presbytery of Ohio.

MINISTERS.

Alexander Murray.

From the Presbytery of Chartiers.

MINISTERS.

James Ramsay, D. D.

Alexander Wilson.

ELDERS.

George Murray.

From the Presbytery of Alleghany.

MINISTERS.

R. Bruce, D. D.

Joseph Scroggs.

David Blair,*

Missionaries Ordained.

John Kendall and Nathaniel Ingles.

As the Moderator, Mr. Walker, is absent, Mr. McElwee is appointed to preach this evening in his room.

After the minutes of last year were read, the following committees were appointed, viz :

Committee of Supplies.—Drs. Ramsay and Bruce, and Messrs. Gordon, McElwee, Adams, Murray, Hindman, and Easton.

On the Funds.—Messrs. Kendall and Webster.

To draught an act for a Fast.—Messrs. Gordon and Scroggs.

Of Arrangement.—Messrs. Martin and Murray.

The Rev. A. Stark, and Mr. George Lowrie, both from the Presbytery of Cambridge, appeared and took their seats.

On motion, *Resolved*, That a committee of Bills and Overtures be appointed, to whom all papers, after being read in Synod, may be referred for them to report on the same.

Messrs. Pringle, Miller and Stark, were appointed said committee.

Adjourned to 9 o'clock to-morrow morning. Closed with prayer.

Those marked thus (*), were not present at the opening of Synod.

THURSDAY, May 27th.

The Synod met, and was opened with prayer. Members present as above, together with A. Bullions, D. D. and Messrs. Peter Campbell and Thomas Goodwillie, ministers, and Mr. Joseph Middlemass, ruling elder, from the Presbytery of Cambridge, and Mr. Samuel Hawthorn, ruling elder, from the Presbytery of Philadelphia.

Last evening Mr. McElwee, according to appointment, preached from Psalm lv. 22, (first clause.) "Cast thy burden upon the Lord, and he shall sustain thee."

The minutes of last sitting being read, the Rev. James Martin was chosen Moderator.

Excuses for absence from Messrs. Wm. Wilson, Joseph Clokey, D. Goodwillie, Jr. A. Anderson, Samuel Irvine, and John Wallace, were heard and sustained.

The committee of arrangement reported, and their report being amended, was adopted. According to said report, the subject of the Theological Seminary was made the order of the day for Saturday forenoon.

The report of Alexander Roseburgh, treasurer at Pittsburgh, was read, and referred to the committee on the funds.

Reports from the Presbyteries of Muskingum and Ohio were read; and the latter referred to the committee of Bills and Ordinances.

REPORT

Of the Presbytery of Muskingum.

According to the order of Synod, Messrs. John Wallace and Samuel Wilson were taken on trials for license, and after hearing their probationary exercises much to our satisfaction, they were licensed to preach the gospel on the 16th of August last. The several calls in our hands for Mr. Samuel Hindman were presented, and the call from the united congregations of Mansfield, West-Union, and Washington, in our bounds, was accepted; he was accordingly ordained and admitted to the pastoral inspection of the aforesaid congregations on the 28th of April last. Although, by this accession to our numbers, we have received additional strength, yet as our vacancies are still numerous and increasing, we must appeal to Synod for as much of their disposable supply as can be granted consistently with the claims of other portions of the church.

With respect to the location of the Theological Hall, we have to report that we are decidedly in favor of Canonsburgh, believing that place to possess advantages which render it much the most eligible of any of the proposed sites, for our Theological Seminary.

On the subject of slavery, we are of opinion that it is the duty of Synod to purge that portion of the church under their inspection of this evil. All that has been done from the time that a warning was first emitted, to this day, has proved entirely insufficient to remove the evil. In the face of all these, the inhuman traffic continues in certain sections of our church. We believe the time has arrived when the Synod should adopt some more effectual measures for arresting the pro-

gress of this destructive system of iniquity. In general, the views presented in the overture now before the Synod, meet our cordial approbation, and we would therefore recommend the adoption of the following resolutions, contained in that overture, viz:

"1. That slavery be considered by this Synod an evil not to be tolerated in any of the members of our communion.

2. That the selling of a slave as transferrable property, by any person in our communion, is censurable.

3. That the holding of a slave in any case not specified in the exceptions enumerated in said overture, is censurable."

Our views on the Testimony of the Original Seceders of Scotland, will be found in a separate report, herewith transmitted.

By order of Presbytery.

THOMAS HANNA, *Presby. Clerk.*

REPORT

Of the Presbytery of Ohio.

In reviewing the state of the church within our bounds, we have reason to lament the neglect of practical religion. Love to the world and consequently a sinful conformity to it in its carnal principles and sinful practices, seem alarmingly to prevail: and while love to the world occupies the hearts of professors, their love to God must necessarily wax cold, and the frequency and fervency of holy affections and holy exercises, for which our forefathers were so eminently distinguished, are neglected and forgotten. There is another evil, which, though not so general, is often no less fatal. Intemperance like a destroying angel is slaying multitudes. And while the office-bearers in Zion have been inflicting the censures of the church on offenders, few comparatively have been reclaimed: even some who seem to be pillars in the church have fallen its victims. Many are at ease in our Zion, and some sleeping in sin, while prayer is restrained before God, and few are found to sigh and cry for all the abominations that are done in the land. But still we have reason to believe that there are a few names among us who are striving to keep their garments clean, and witness faithfully for God and his truth.

Within the present year no heavy calamity has befallen us, nor any severe embarrassment disturbed our congregations, so as to affect their existence or outward prosperity. The most of our settled congregations have been favoured with considerable accessions; while most of our ministers have been endeavouring to explain the nature and inculcate the duty of publick religious covenanting. Our vacant congregations have become more numerous, and some of them have been strengthened; while others, which, on account of great difficulties and repeated disappointments, were nearly extinct, have this year been revived, and are now petitioning Presbytery for pastors to break unto them the bread of life.

We remonstrate against the conduct of the Muskingum Presbytery, in presenting calls to Mr. Samuel Hindman, and requiring him to accept or reject immediately; when they knew that there was another moderated for him in our Presbytery, to which they did not give an opportunity of being brought into competition.

We are still unprepared to report on the Testimony of Original Seceders, for want of a sufficient number of copies of that work; but we think it expedient for the present, that Ministers coming from that body should accede to our Testimony.

All the probationers have fulfilled their appoint-

ments in our bounds, except Mr. Thompson, who has not yet appeared among us, and we have heard no reason for this disappointment.

With respect to slavery, on which the Presbytery were required to report, we heartily concur in the report of your committee on that subject, presented at your last meeting.

After having made inquiry of our members concerning the observance of the rule for the publication of Marriage, we find that they generally publish members twice.

Signed by order of Presbytery.

ISAAC BEGGS, *Moderator*.

The report of Samuel McLane, missionary to Canada, was given in, accepted, and referred to the committee of supplies; and it was further *Resolved*, That said report be referred to the committee of bills and overtures, to make extracts from it for publication.

Mr. William Morris, ruling elder from the Presbytery of Philadelphia, appeared, and took his seat.

Messrs. Whyte and Webster were appointed a committee to transcribe the minutes for publication in the Religious Monitor. Five hundred extra copies ordered.

On motion, *Resolved*, That the same order be observed in the exercise of covenanting, on to-morrow, that was observed last year.

The roll having been called over, in order to ascertain who will be prepared to engage in the exercise, and some members having expressed doubts respecting the call of duty in their own case, Dr. Ramsay, and Messrs. Carson and Miller were appointed a committee to converse with said members, and report to Synod.

Resolved, also, That in reference to those who engaged in covenanting last year, their names be publicly read over, and they required to give their assent, by rising and holding up their right hand; and that this be done immediately after administering the bond to the other members of Synod.

Resolved, That the hour of adjournment be half past 12 o'clock, and of meeting in the afternoon, at 3 o'clock.

Adjourned till that hour. Closed with prayer.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer. Members present as above.

Read and corrected the minutes of last sitting.

The committee of correspondence with the Reformed Synod, presented the draught of a letter to said Synod, which was, on motion, accepted, and referred to a select committee. Messrs. Adams, Irvine, and McElwee, said committee.

The report of the Presbytery of Cambridge was read as follows, and referred to the committee on bills and overtures.

REPORT

Of the Presbytery of Cambridge.

We have nothing extraordinary to state respecting religion in our bounds. Rev. James P. Miller was installed pastor of the Associate congregation of Argyle, Oct. 28.

The Presbytery agreed to take Mr. John G. Smart on trial for ordination, and he was ordained to the office of the holy ministry, Nov. 5th.—A call from the Carolina Presbytery for Mr. Smart, was forwarded to this Presbytery and presented to him, which he refused. A call has been given by the Associate congregation of Ryegate to Mr. Pringle, but owing to difficulties which have arisen in the minds of members, they agreed to refer the matter of his ordination simpliciter to Synod.

In the fall of 1828 some difficulties arose between Dr. Bullions and two of the students. Upon investigating the case, the Presbytery deemed it necessary to libel Dr. Bullions; upon the issue of which there are several appeals from him and a reference from Presbytery.

In May 1829 a complaint was tabled by the Rev. Robert Lang against Dr. Bullions, for publishing errors in a paper on the Personal Glory of God, in the 1st vol. of the Monitor, and in another on the Sealing of the Spirit, vol. 4th. This also is referred to the Synod.

In Feb. 1829, the Presbytery suspended Peter Gordon from his standing as a student in divinity, and from sealing ordinances, because of unsteadfastness in the profession, and he has left our communion. David Gordon and James Wallace have now studied four seasons under the care of Presbytery.

In Sept. 1829, William C. Pollock, a graduate of Jefferson College, who came to the north on account of the state of his health, applied for admission to the communion of the Associate church and to the study of Theology, and was admitted, and he studied this season under the care of Presbytery.

May 5th, 1830, a call from the Associate congregation of Johnstown to Rev. John G. Smart was sustained by Presbytery, and by him accepted.—A petition from the Associate congregation of Bovina, praying that their call be again presented to Mr. Horatio Thompson, was granted, and the call is herewith laid on the table of Synod.

It was agreed unanimously to petition Synod to divide this Presbytery—the line to be the North River, as far down as Waterford, and thence to run due East,—and the name of the new Presbytery to be the Presbytery of Albany.

Respecting the Hall we have nothing to report. Owing to the pressure of business we have not had the subject of Slavery under consideration.

By order of Presbytery.

A. GORDON, *Presby. Clerk*.

The report of the Presbytery of the Carolinas was presented. As the report was very long, before its reading was finished, on motion, it was *Resolved*, That the reading of the remainder be deferred for the present, in order to leave the way open for other necessary business.

The clerk of the Presbytery of Cambridge having given such an explanation of

the language which was censured in the report of said Presbytery last year, as convinced the Synod that the censure passed was owing to a misunderstanding, on motion, *Resolved*, That the Synod take pleasure in stating their conviction that said Presbytery was not deserving of censure in the case alluded to.

From this decision Mr. Hindman requested his dissent to be marked.

In reference to the exercises of to-morrow, Messrs. Gordon, Irvine, and McNaughton, were appointed to read the Act on Covenanting, and the Acknowledgment of Sins, and conduct the services of the forenoon. And the moderator was appointed to offer up the confessory prayer, and administer the bond.

Resolved, That while those formerly engaged in public covenanting,* have liberty to unite with the other members of Synod in that duty, others who do not feel at liberty to do so, shall be called on to signify their adherence to their former covenant engagements, and their approbation of the present deed of Synod.

From this decision Messrs. Gordon, McNaughton, Adams, Carson, and Webster, requested their dissent to be marked.

The moderator requested to be marked as voting in the negative.

Adjourned, to meet at half past 8 o'clock, this evening. Closed with prayer.

HALF PAST 8 O'CLOCK, P. M.

The Synod met, and was opened with prayer by Mr. Miller, moderator *pro. tem.* Members present as above. Read the minutes of last sitting.

The Synod resolved itself into a committee of the whole, for the purpose of holding a free conversation, in order to remove difficulties out of the way of covenanting, Mr. Martin in the chair. On the rising of the committee, the following resolution was reported for consideration, viz :

Resolved, That there is no legal impediment, known to Synod, in the way of any member's engaging in the duty of covenanting on to-morrow.

This resolution, after discussion, was adopted. From this decision, Dr. Ramsay, Messrs. Irvine, Gordon, Campbell, and Wilson, requested to have their dissent marked.

Adjourned to meet on Saturday morning, to 9 o'clock. Closed with prayer.

* This refers to those who had covenanted previous to last year ; the present deed of public covenanting was considered as a *continuation* of the same deed of last year, and not as a *different* occasion.—EDITOR REL. MON.

SATURDAY, 9 O'CLOCK, A. M.

The Synod met, and was opened with prayer. Members present as above, together with the Rev. D. Blair, of the Presbytery of Alleghany.

Yesterday the solemn exercise of public covenanting was performed according to previous arrangement. In the morning Mr. Martin preached from Nehemiah ix. 38.—“ And because of all this we make a sure covenant, and write it ; and our princes, Levites, and priests seal unto it.

After the preparatory exercises, the services were conducted, by the brethren formerly appointed, according to the order of last year ; the moderator offering up the confessory prayer and administering the bond. Immediately afterwards, those who had previously covenanted, signified their assent to their former deed, and their approbation of the present proceeding, by rising and holding up the right hand. During the subscribing of the bond the covenanters were addressed by several brethren, and reminded of their duty, privileges, and obligations.—The services were concluded with prayer and praise, and the apostolic benediction.

The following persons, members of Synod, and others, subscribed the bond, viz :

Ministers.

James Martin,
Francis Pringle,
Alexander Gordon,
Thomas Goodwillie,
David Blair,
William M. McElwee,
James Irvine,
William Easton,
Thomas Beveridge,
Finley W. McNaughton.

Ministers who had covenanted prior to yesterday.

Robert Bruce,
Andrew Stark,
Alexander Bullions.

Probationers covenanting.

Joseph Banks,
William Pringle,
James Templeton.

Students of Theology.

David Gordon,
James Wallace,
William C. Pollock.

Elders, members of Synod.

Robert Steele,
George Murray,
George Lowrie,
William Turnbull,
Joseph Middlemass,
Chauncey Webster.

Elders, not members of Synod.

James Hutchinson,
William S. Young,
James Haines,
Daniel Murphy.

Other persons who had formerly covenanted and yesterday signified their assent.

William Stevenson,
William Morris, (memb. Synod.)
James Wilson.

Other persons who yesterday united with the Synod in the exercise of covenanting.

Robert Skelton,
A. Young,
A. Skelton,
Thomas Williams,
James Cameron,
William Finley,
Eliza McAllister,
John McAllister,
Margaret Anderson,
Mary Craig,
James O. Carson.

In the evening, Mr. Whyte preached from Deut. xxvi. 17.—“Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.”

This day the minutes of the last sitting were read and approved. Reports were given in and read from the Presbyteries of Philadelphia, Chartiers, and Alleghany, as follow, and, on motion, laid on the table.

REPORT

Of the Presbytery of Philadelphia.

Nothing of prominent interest has occurred in our bounds since last meeting of Synod. The congregations under our inspection continue in a state of peace, and in some of them a desirable increase of numbers has taken place. Our vacancies have suffered some disappointment of supply by the failure of Messrs. Ferrier and Hindman, who neither appeared in the bounds of the Presbytery nor forwarded an excuse.

The matters referred to the consideration of Presbytery, for them to make report on, have been the subject of attention, and the views of Presbytery will be communicated in a separate paper.

The Presbytery have to report that a call for Mr. Horatio Thompson from Guinston, and Lower Chanceford has been sustained by Presbytery. A sufficient supply of preachers for our vacancies is solicited and expected.

By order of Presbytery.

F. W. McNAUGHTON, Moderator.

Report on the following points referred by the Synod to the consideration of Presbyteries.

In regard to marriage, Presbytery on inquiry found that before marrying people, the members are at pains to ascertain that the purpose of marriage is somewhat notorious; that the parents of the parties, if within reach, have been acquainted with it and give their consent, and that time is taken to learn whether any have objections to offer; but that the publication of bans of marriage

on Sabbath is not generally observed. The Presbytery beg leave to recommend to Synod, that in congregations where it is preferred, the previous publication of the purpose of marriage in the session, either ten days, or a competent time before its celebration, be judged sufficient to answer the end.

In regard to the Testimony of the Synod of Original Seceders, while the Presbytery perceive no difference between their principles and our own which ought to place an insuperable obstacle in the way of our mutual communion, there are yet evidently differences on some points. And it is the opinion of Presbytery that truth would not suffer, and that the peace of the church would be most effectually maintained by abstaining from agitating any further the question of ecclesiastical connexion with that Synod.

On the overture on slavery, after some consideration, Resolved, that Presbytery do not accord with the adoption of the overture, in its present shape, as being too vague and indefinite.

Agreeably to order of Synod for Presbyteries to call to their bar such of their members as had left last meeting without leave, Mr. Whyte offered an excuse for having done so, which was sustained.

By order of Presbytery.

F. W. McNAUGHTON, Moderator.

REPORT

Of the Presbytery of Chartiers.

The Presbytery of Chartiers report that on July 7th, 1829, Mr. James Templeton was licensed to preach the gospel; and on the 14th of the same month Mr. Nathaniel Ingles was ordained to the holy ministry. Mr. James M'Caryl was licensed to preach on the 1st of September, 1829. Our worthy father, Dr. Anderson, departed this life on the 6th of April, 1830. Two students, Messrs. Bankhead Boyd and David Thomson, were, on examination, admitted to the study of Theology.

Presbytery agreed to a report on the Testimony of the Original Seceders, which shall be laid before Synod. Against this deed of Presbytery two of the members dissented, owing, as they said, to their not having had sufficient opportunity to consider that book.

Farther, Presbytery report in favour of the Divinity Hall's being located at Cannonsburgh.

In respect of publication of the purpose of marriage, Presbytery report that some of the members who formerly published but twice have returned now to the practice of publishing three several Sabbaths, and some other members continue to publish two Sabbaths only.

Our vacancies are in prosperous circumstances, but owing to the death of Dr. Anderson they are increased in number. We hope the Synod will attend to our necessity so as to give us supply of preachers. We would require one probationer through the whole year.

THOMAS ALLISON, Moderator.

JAMES RAMSAY, Clerk pro. tem.

REPORT

Of the Presbytery of Alleghany.

No very marked or material change has taken place in our congregations, settled or vacant, since our last report to Synod.

For some time we had the flattering prospect of a settlement of one of our vacancies and of receiving an additional member to our Presbytery; in this however, we regret to state, we have been at last disappointed. At our last meeting in Pittsburg, Mr. John Hindman offered his resigna-

tion of the charge of Upper Piney and adjoining branches, which he had accepted in October last, and the Presbytery deemed it expedient, all things considered, to accept it; and accordingly those congregations are again on the list of our vacancies. This circumstance we hope will not be overlooked, when the scale of appointments is made out. Mr. Hindman's reasons of resignation are herewith transmitted at his request, and they may be considered as in some measure our reasons for accepting it.

With regard to the location of the Theological Seminary, we report our preference of Pittsburgh.

On the subject of the publication of bans, on the Sabbath, we simply state the fact that it is not generally observed by our members.

On the subject of slavery we have only to report the following unanimous resolution of our Presbytery—'Whereas the Synod's Act of 1811 condemned the practice of slave-holding as a moral evil, therefore it is the judgment of this Presbytery that the Synod should take measures to carry this principle into proper effect.

On motion, *Resolved*, That so much of the reports of Presbyteries as relate to the publication of the purpose of marriage, be referred to a select committee, with orders to report. Messrs. Miller, Easton, and Carson, the committee.

Extracts from the minutes of the commission of Synod, appointed last year, in the case of the congregation of Peters' Creek, were read, and, on motion, laid on the table.

Papers were given in by the Rev. A. Wilson, containing a remonstrance and complaint against the commission aforesaid, and also a libel against the Presbytery of Charters, for their conduct in this case, and, on motion, laid on the table.

Proceeded to the order of the day, viz: The consideration of the Theological Seminary. Extracts were read from the last will of John McAllister, deceased, bequeathing a legacy of two thousand dollars to this Synod, for the benefit of the Theological Seminaries. Also a letter addressed to the trustees and directors of the Theological Seminary, by John Irwin, register for the county of Cumberland, Penn. stating that George Sanderson, late of said county, had, by will, bequeathed to the Theological Seminary, three hundred acres of land, situated in Erie county, Penn. together with a legacy of \$2,000, with all his books, remaining unsold at the time of his decease. The agents appointed last year for the purpose of soliciting contributions in the several Presbyteries, for the Theological Seminary, *were called upon* for their report.

On motion, *Resolved*, That a treasurer be appointed to receive the contributions for the Theological Seminary. Mr. Kendall was appointed for this purpose. Proceeded to the question on the location of the Hall. The remarks of members were heard in rotation. Before these remarks were closed,

the Synod adjourned till 3 o'clock. Closed with prayer.

3 O'CLOCK, P. M.

The Synod met, and was opened with prayer. Members present as above. Read the minutes of last sitting.

On motion, *Resolved*, That the standing rule requiring papers to be called for at the commencement of each sederunt, be dispensed with, in order to proceed with the discussion left unfinished in the forenoon. After considerable discussion, the vote was taken, and decided in favor of Cannonsburgh. Adjourned till 9 o'clock, Monday morning.—Closed with prayer.

MONDAY, MAY 31.

The Synod met, and was opened with prayer. Members present as above. Read the minutes of last sitting. Papers being called for, one was given in by Dr. Bullions, which being read, it was moved and carried, that Dr. Bullions have leave to withdraw his paper.

The report of the Board of Managers of the Western Hall, was given in and read as follows, and on motion laid on the table.

REPORT

Of the Board of Managers of the Western Theological Hall.

The Board beg leave to report, that during the session which terminated on the 31st March, the following students attended the lectures, according to their respective grades, viz: Messrs. James Rodgers and James Bruce, of the 4th year; Thomas Wilson, James P. Ramsay and William M'Clelland, of the 2d year; James Henderson, Bankhead Boyd, David Lindsey and David Thompson, of the 1st year.

Discourses were delivered by each of the students, as specimens of improvement, which were highly gratifying to the Board. They were then examined at length on the Hebrew Bible, and also on several chapters of the system of Theology, and acquitted themselves much to their own credit and the satisfaction of the Board. We have only to add, that Mr. Andrew Murdock, who had formerly attended as a student, has been removed by death.

By order of the Board.

ALEX'R. MURRAY, *President.*

THOMAS HANNA, *Secretary.*

P. S. A communication has been received from the Register of Cumberland Co. Pennsylvania, informing us that George Sanderson, late of said county, deceased, has, by his last will and testament, bequeathed to the Western Theological Seminary of the Associate church, three hundred acres of land, situate in Erie Co. Penn., and also the sum of two thousand dollars, which is in bonds against John Wanderlich; as also all his books, remaining unsold at his vendue, to be deposited in the library attached to the Hall. We respectfully request the Synod to take some order for the disposal of this bequest. By order.

THOMAS HANNA, *Secretary.*

The report of the Missionaries on the Western Mission, was given in, and read

as follows, and, on motion, referred to the committee of bills and overtures.

REPORT

Of the Western Missionaries.

Your Missionaries proceeded immediately to the mission ground; Mr. Kendall after the adjournment of Synod, and Mr. Ingles after his ordination.— The former reached the first station in the first week of July. The latter, whose ordination took place on the 15th of July, reached it in the 4th week of August, having stopped one Sabbath to assist in dispensing the sacrament of the supper within the bounds of the Miami Presbytery. On the 4th Sabbath of the same month we dispensed the supper at Upper Racoon, and on the Monday following met in Presbytery for the purpose of regulating our future proceedings. We made out a scale of appointments extending to the extreme places and occupying the principal part of our time, reserving as much as seemed to be necessary to enable us to spend some time in each place on the return. Having fulfilled these appointments we again met in Presbytery in Randolph Co. Illinois, on the 22d of January, and disposed of a small part of our time and of some other business; and again at Lower Racoon, on the 23d February, where we disposed of the balance of our time till the meeting of Synod. These appointments have also been fulfilled. We deemed it proper to travel separately, meeting only where it was necessary. We have to remark in general that the propriety of giving a full attention to this new part of the vineyard does not appear less clear from the present state of it than it formerly did. At Upper Racoon there was a very considerable accession to the cause. The brethren at Lower Racoon, in order to collect themselves into a more compact settlement as well as for other good reasons, are moving about 90 miles higher up the Wabash to a place called Barnett's Creek, near the mouth of Eel River. Those at Bloomington are about to join them there. Some of them have already done so and others are expected to do so shortly. At a place called Sugar Creek, near Crawfordsville, and between Upper Racoon and Barnett's Creek, some families have settled.— These three places have united in seeking a stated dispensation of ordinances by calling a pastor to labour among them, as will be seen by papers laid before Synod. In Randolph Co. Illinois, we also dispensed the supper. It appears pretty certain that there will be a congregation there. They have petitioned for six month's supply, as per papers referred. The brethren at Apple Creek seem to be attaining to greater clearness about the way of duty, and to steadfastness and comfort. The succeeding missionaries will probably find it advisable to organize this place. Those who were on Spoon River, Illinois, last year, are now settled on Henderson River. They are about 12 miles from the Mississippi and about sixty above the Lower Rapids, where it will be remembered there are a few families in our communion. We found a good degree of piety and ready submission to the word here. We baptized six adults in these places, three of whom were heads of families. Their prospects as to increase seems also to be good: we met with several families in our communion, emigrating to them. There were four families left the settlement in Missouri last year, and settled in that on Racoon, preferring the advantages of a free state and the prospect, as they supposed, of getting a settled dispensation of ordinances sooner. But the loss to those who remained has been made up, and more, by other aid which they have since received. We lay before Synod

a petition for supply from a new place which lies in Calloway Co. about 50 miles from them. They have also received other aid, and we met with three families on our return, preparing to move to them, from Kentucky. It was found impracticable to comply with the petition of these people, presented to your missionaries last year, by dispensing the supper among them. Lying at the extreme we did not reach them till the dead of winter.— They are scattered and without a meeting-house. We forward a petition from them praying Synod to send the missionaries to them this season in time to dispense it in the month of September or before the middle of October. It may be done by their proceeding directly to that point and spending the time in returning. It appears to your missionaries equitable. Other places in these extreme parts labour under the same inconveniences. On the 3d Sabbath of April one of us dispensed the supper in the vacancy on Salt River, Ken.— The cause gains ground there. We met with very earnest desires after ordinances. They wish the supper to be dispensed among them twice in the year.

In the bounds of our circuit there is a great demand for books, such as Bibles, Testimonies, Confessions, Catechisms, &c. The demand for the Testimony is particularly urgent. The labors of missionaries must be in no small degree paralyzed for want of them. We were urged to receive subscriptions at several places for lots of books. We did so, but not knowing how to proceed in the business we lay it before Synod. Perhaps it would be advisable to appoint a standing committee as a book agency.

JOHN KENDALL.

NATHANIEL INGLES.

Mr. Ingles' account.
 Receipts,\$174.81½
 Expenditures, 51.79
 Mr. Kendall's account.
 Receipts,\$185.72
 Expenditures, 51.59½

A call for the Rev. Mr. Ingles, from the congregations of Upper Racoon, Sugar Creek, and Barnett's Creek, in the state of Indiana, with accompanying documents, was read, and on motion laid on the table. Petitions from Randolph county, Illinois, Calloway and Ralls counties, Missouri, for supply of gospel ordinances, were read, and, on motion, referred to the committee of supplies.

The report of the Presbytery of Miami, was given in, and read as follows, and, on motion, referred to the committee of supplies.

REPORT

Of the Presbytery of Miami.

No material alteration has taken place during the last year in any of our congregations. In none of them has the number of members been diminished: in all of them there is more or less of an increase. Petitions for supplies have been received from Bellfontaine, — Co. Ohio, and from the city of Cincinnati; in each of which places there are a few families of our communion, and others who appear disposed to join us in case they have the means of becoming better acquainted with our principles. We deem it of great importance to the interests of the Secession church in the United States, that prompt and liberal attention be given to the necessities of the people in Cincinnati, and we invite the Synod to the consideration of the

question whether it be not their duty to afford the Presbytery direct and immediate aid in the furnishing and supporting of a stated supply in that place for one year. Our older vacancies appear to be suffering much in respect of the growth of Christian knowledge and of vital godliness, particularly among the rising race, from the want of a stated dispensation of public ordinances among them. We rejoice however to announce that from three of these congregations calls have been received for different candidates and sustained.—These calls are herewith transmitted to Synod, with our earnest petition that means be taken to have them presented as soon as possible. Considering the great distance of the members of Presbytery from each other, we in particular request that the call or calls for any one or more of the candidates who may be present at the meeting of Synod, be presented them by Synod at this meeting, in order that opportunity may be afforded Presbytery, in case of acceptance, to take measures before we separate, for a regular settlement.

On the subject of slavery we propose offering a separate report. On the subject of the Testimony of the Original Seceders we have nothing to offer, as no copy of the Testimony has been forwarded to Presbytery, and only one of our members has had an opportunity of perusing it.

In regard to the subject of the publication of bans, we have to report that publication has not for many years been generally observed by members in the bounds of our Presbytery. But no violation of the rule in the Book of Discipline has been committed by any of our ministers since the last meeting of Synod. We respectfully request the Synod, in reviving and enforcing the rule so long in disuse in most of our congregations, to furnish us with reasons sufficient in their own nature to satisfy the conscience of individuals who do not see a necessity for the measure. Of the supplies allotted us by Synod Messrs. Ferrier, Templeton, and M'Caryl, have fulfilled their part with a pleasing degree of faithfulness and punctuality.—Messrs. Wallace and Wilson have done the same, with the exception of the first month of their appointment. The reason assigned for their failure was the delay of their licensure by the Presbytery of Muskingum. Mr. Banks was nearly two months later than his appointment in entering our bounds: no reason has been assigned for this delay. Mr. Samuel Hindman has not appeared among us, nor offered any reason for his failure.

By order of Presbytery.

JAMES ADAMS, *Presby. Clerk.*

Dr. Bruce was, at his own request, discharged from the committee of supplies, and Mr. Blair substituted in his room.

Calls were laid on the table as follows; from the congregation of Xenia, for Mr. S. Wilson; from the congregation of Sugar Creek; for Mr. James Templeton; and from the congregations of Carmel and Clark, for Mr. John Wallace.

Extracts from the minutes of the Presbytery of Cambridge, accompanied with various papers, in reference to protests and appeals in the case of the Rev. Dr. A. Bullions, were given in; and, on motion, ordered for the present to lie on the table.

Proceeded to the order of the day, viz. the subject of the Theological Seminary.

A paper containing resolutions on the subject, was read, and, on motion, referred to a select committee. The committee to consist of Dr. Ramsay, and Messrs. Miller, Heron, and Stark. Ordered, that the committee report to-morrow morning.

On motion, the order of the day was dispensed with in order to make way for the consideration of the papers transmitted by the Presbytery of Cambridge.

Before finishing the reading of these papers, the Synod adjourned till 3 o'clock.—Closed with prayer.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer, members present as above, read the minutes of last sitting. Mr. Middlemass requested and obtained leave of absence from the remaining sederunts. On motion, Mr. Kendall was added to the committee of supplies. Mr. Smart asked and obtained leave of absence during the remainder of the present sederunt. Proceeded with the business left unfinished, in the forenoon, (viz.) the reading of the papers transmitted by the Presbytery of Cambridge, relative to the protests and appeals. After all the papers were read, the Synod proceeded to hear the parties. The moderator being a member of the Presbytery of Cambridge, left the chair which was occupied by Mr. Pringle.

The first protest was that of Dr. Bullions, against a decision of said Presbytery, passed in February, 1829. Extracts from the minutes of the Presbytery of Cambridge, were read to the following effect: "The following question was put and decided in the affirmative, are the grounds presented by the students, for their absenting themselves from the lectures of Dr. Bullions, sufficient, if they satisfy the Presbytery that they had sufficient evidence to induce them to believe them to be true." The Presbytery then heard the students as to the evidence, which induced them to believe the things specified in their reasons. The following question was then put and decided in the affirmative. Have the students given the Presbytery sufficient evidence to induce the belief that they (the students) believed the things stated in their grounds of reasons? Against this last decision Dr. Bullions protested for reasons to be given in, and appealed to the Associate Synod to meet in May next. The Presbytery agreed that this protest cannot be admitted. Against this decision Dr. Bullions protested. Reasons of his protest with answers to these reasons were read. The parties were then heard and removed;

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and the members of Synod proceeded to give their mind on the subject. The question was then taken, "Sustain the appeal or not?" and carried "Sustain," by the casting vote of the moderator.

The moderator resumed the chair.

The call from Upper Raccoon, &c. was presented to Mr. Ingles and by him accepted.

A request was presented by the Presbytery of Miami that the calls laid by them on the Synod's table, be presented by the Synod to any of the candidates that may be present. This request was granted, and the call from Sugar Creek was presented to Mr. Templeton and by him accepted.

On motion, *Resolved*, that the congregation, whose call Mr. Ingles has this day accepted, be annexed to the Presbytery of Miami.

Adjourned to meet to-morrow morning at 9 o'clock. Closed with prayer.

TUESDAY, JUNE 1.

The Synod met and was opened with prayer. Members present as above, except James Hutchison in the room of Samuel Hawthorn.

Read and corrected the minutes of last sitting.

The report of the Presbytery of Muskingum, on the subject of the Scotch Testimony, was given in, and on motion, laid on the table.

The committee on bills and overtures presented a report on the report of the Presbytery of Ohio. On this subject a motion was made and carried to this effect—"Resolved, that the complaint of the Presbytery of Ohio against the Presbytery of Muskingum, in the case of Mr. Samuel Hindman, is groundless.

The same committee reported on the report of the Missionary to Canada, recommending the publication of extracts from said report. This was agreed to.

EXTRACTS FROM THE REPORT

Of the Upper Canada Missionary, to the Associate Synod of North America.

Owing to particular circumstances, I was unable to set out on my tour before the second week in August. It being late in the week when I arrived at Stamford, Upper Canada, I preached there on the third Sabbath of August. The fourth Sabbath I preached at Dumfries, and on the 5th at Oldborough, about a hundred and twenty miles west of the former place, to a numerous congregation. As these people were daily expecting a minister from the General Assembly church of Scotland, to take charge of them, they did not solicit the visits of your missionaries to be repeated. From Oldborough I returned to the Tolbut settlement, where I preached on the first Sabbath of September. In this place there are twenty-three families of professed Presbyterians, who appear very anxious to be supplied with a pure dispensation of gos-

pel ordinances. On the Tuesday following there was a meeting of a majority of these people held in order to form themselves into a congregation, or society, which was done as far as practicable.—They formally and unanimously expressed their desire to be taken under your care, and solicit a continuation of your attention. They also subscribed liberally for the purpose of aiding your missions to them. Some of these people, who were absent from the meeting, were visited afterwards, and they concurred with those who were present. I next proceeded to London, (London District,) where I preached on the next Sabbath. At a meeting of these people on the Monday following, they declared their adherence to a resolution which they had previously made, which was to put themselves under your care. At their request I preached to them on Friday, the same week, in order to afford an opportunity of having the ordinance of baptism dispensed. During the time intervening, the greater part of the families were visited and catechised, which afforded a pleasing evidence of their attention to religious duties. Some objections being obviated and answered, and difficulties removed with regard to the Secession Testimony, with the exception of a very few, they expressed their willingness to receive and maintain it as their Testimony, were there a better prospect of their obtaining a stated ministry, or even a more frequent supply of gospel ordinances; but under existing circumstances they rather hesitated. Hence the necessity of a more liberal supply from Synod. I did not visit the people in Lobo, owing to want of time. The next Sabbath I preached about eight miles south of their meeting-house in London, to a small assembly, the day being very rainy. They also met on Monday following and expressed a great desire that Synod would continue to notice them. Leaving this place I returned to Dumfries, where I preached on the two following Sabbaths. After assisting Mr. Russell in dispensing the sacrament at Stamford, I again returned to Dumfries where I remained the three following Sabbaths, on one of which the sacrament was dispensed at that place. This congregation continues in a prosperous condition. From Dumfries I went to Esquising, where I preached the next two Sabbaths. The people of that congregation are indeed very desirous of having a fixed dispensation of the gospel, and no doubt could support it were they more of one mind, or were such measures taken to unite them together as might be effectual. This desirable object it is hoped might be gained, could the Synod afford them the constant labour of a missionary for five or six months together. This they desire, if practicable.

The remainder of November was spent in York, New-York; where, by order of Cambridge Presbytery, I assisted Mr. Russell in dispensing the sacrament. The call to send the gospel to those destitute regions, is indeed very great.

Respectfully submitted,

SAMUEL M'LANE.

Travelling expenses,.....	\$27,25
Relieved at Dumfries,.....	\$36,00
Do. at English Settlement, London, ..	6,50
Do. at Scotch Settlement, London, ..	2,00
Do. at Stamford,.....	8,00
Do. at Esquising,.....	4,75

\$57,25

In reference to the report of the Western Missionaries, the said committee recommen-

ded that a depository for bibles, testimonies, and other books, be established in Louisville, Kentucky, or Cincinnati, Ohio. This subject was, on motion, referred to a select committee. Messrs. Adams, Kendall, and Ingles, the committee.

The request of the Presbytery of Cambridge for a division of said Presbytery was taken into consideration and granted. The new Presbytery to be called the Presbytery of Albany, and to be bounded by the geographical lines specified in the report of the Presbytery of Cambridge.

The first meeting of the Presbytery of Albany to be held at Johnstown, on the 3d Wednesday of July next, and to be constituted by Mr. Stark as moderator.

On motion, *Resolved*, that all papers which may then be in the hands of the Presbytery of Cambridge, relative to matters concerning the Presbytery of Albany, be transmitted to said Presbytery.

The following students were ordered to be taken on trials for license, viz: James Rodgers, by the Presbytery of Ohio, James Bruce, by the the Presbytery of Muskingum, David Gordon, by the Presbytery of Cambridge, and James Wallace by the Presbytery of Philadelphia.

The calls from Xenia, and Carmel, and Clarke, in the Presbytery of Miami, for presentation to the candidates after the expiration of their probationary year, and any other calls that may be proposed before that time, are ordered to be transmitted to said Presbytery.

The calls for Mr. Thompson from Bovina, in the Presbytery of Cambridge, and Guinston, and Lower Chanceford, in the Presbytery of Philadelphia, were on motion, presented to the candidate, and the call from Guinston rejected. With respect to the call from Bovina, Mr. Thompson expressed some hesitation about unconditional acceptance.

Whereupon it was on motion, *Resolved*, that said call be transmitted to the Presbytery of Cambridge, to be presented before the adjournment of Synod.

The committee appointed last evening, on the resolution offered yesterday morning, relative to the Theological Seminary, presented a report, which was on motion, ordered to lie on the table.

Proceeded with the unfinished business of yesterday, Mr. Pringle taking the chair as moderator. An extract was read from the minutes of the Presbytery of Cambridge, under date of Sept. 9th, 1829, to this effect: "After hearing Dr. Bullions, James Wallace

was called as a witness on the part of the prosecution; Dr. Bullions objected to the witness; Presbytery overruled the objection and admitted the witness. Against this decision Dr. Bullions protested."

The reasons of protest, with answers to these reasons were read. The parties were then heard. At this stage of the business a motion was made and carried, that a paper alluded to, by Dr. Bullions, as being a libel against the students, laid by him on the table of the Presbytery of Cambridge, be now laid on the Synod's table to be used as Synod shall think fit. This paper was read. The parties being removed, the Synod adjourned to meet at three o'clock. Closed with prayer.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer, members present as above. Read the minutes of last sitting.

The report of Robert Steele, treasurer at Philadelphia, was read and on motion, referred to the committee on the funds. Mr. Campbell asked and obtained leave of absence for the remainder of this afternoon.

Proceeded to the unfinished business of the forenoon. Mr. Pringle in the moderator's chair. After considerable discussion, the question was put, "Sustain the appeal or not," and carried "Not sustain."

Mr. Miller asked and obtained leave of absence during the remaining sittings of Synod. A protest of the same nature with the one just decided, was also given in, relating to the admission by the Cambridge Presbytery of David Gordon as a witness. The reasons and answers being the same, the Synod decided in this case, as in the former.

Proceeded to the consideration of Dr. Bullions' protest against a decision of Cambridge Presbytery, September, 1829, on a libel against him, finding him guilty under the following specification, (viz.) "That he had falsified on his way home from Salem, in saying that the people of Salem had invited A. Mitchell to preach, but he had no hand in it." Extracts from the minutes of Presbytery were read, and afterwards the testimony taken before the Presbytery, relative to the case. The reasons of protest and answers to these reasons were read, and afterwards the parties heard. The parties were then removed. The question, after discussion was taken, "Sustain the appeal or not?" and carried "sustain." Adjourned till 9 o'clock tomorrow morning. Closed with prayer.

WEDNESDAY, JUNE 2.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

On motion, Mr. Gordon was added to the committee on the Bible and Tract Societies, and said committee are ordered to report to-morrow morning.

The several Presbyteries were called to report on compliance with the Synod's order of last year, to call to their bar those members who had withdrawn from Synod last year without leave. Before taking any order on this subject, the Synod determined to proceed to the unfinished business of yesterday, Mr. Pringle in the chair. An extract from the minutes of the Presbytery of Cambridge, dated September 19th, 1829, was read to this effect, That Mr. Bullions did falsify saying on the floor of Synod, in May, 1828, that the words of the Presbytery in admitting Mr. Wm. Pringle were, "upon acceding to the whole of our principles, in their whole extent, he was admitted." Against the decision of Presbytery finding this charge proved, Dr. Bullions had protested. The testimony taken before Presbytery on this specification was read; and also, Dr. Bullions' reasons of protest, with the Presbytery's answers. The parties were then heard and removed. After the members of Synod had expressed their views, the question was put, "Sustain the appeal or not?" and carried "sustain."—Against this decision Mr. Gordon moved the privilege of entering his protest, provided he shall see cause.

Proceeded to the consideration of the next protest which was taken by Dr. Bullions against a decision of the Presbytery of Cambridge of the same date of the former, finding him guilty, under the following specification of charge, viz: "Insubordination to the courts of Christ's house," in saying that the note affixed to the Narrative prefixed to the Declaration and Testimony, respecting the United Secession Church in Scotland, "is the greatest tissue of falshood which he ever saw." Extracts from the minutes of the Presbytery of Cambridge were read, and also the testimony taken in the case. Reasons of protest by Dr. Bullions, with the Presbytery's answers were also read. The parties were then heard. Before any further proceedings in the case, the treasurer at Philadelphia gave in an addition to his former report, which was, on motion, referred to the committee on the funds. And the Synod adjourned until 3 o'clock.

Closed with prayer.

The Synod met and was opened with prayer. Members present as above.

Mr. Campbell of the Presbytery of Albany was, on motion, added to the committee of supplies.

Read the minutes of last sitting, and, on motion, the business presently on hand was dispensed with, to make way for the reference by the Presbytery of Cambridge, mentioned in the report of said Presbytery, of the question respecting the ordination of Mr. William Pringle. The members of the Presbytery of Cambridge were heard in explanation of the grounds of the reference. On motion, the case was referred to a select committee, with orders to report to-morrow morning. Dr. Ramsay and Messrs. Pringle and Carson, were appointed said committee.

Resumed the unfinished business of the forenoon, Mr. Pringle in the chair. The members of Synod were heard in rotation, and the question put, "Sustain the appeal or not?" and carried, "Not sustain."

Proceeded to the consideration of the remaining protest, which was taken by Dr. Bullions against a decision of the Presbytery of Cambridge of the above date, sustaining as proved a charge of "inconsistency in his profession," under the specification of "holding our principles in consistency with the principles of the United Secession church in Scotland." Extracts from the minutes of Presbytery were read relative to the specification, and also the testimony taken in the case. The reasons of protest, with the Presbytery's answers to these reasons, were then read, and the parties having been heard, were removed. After a full discussion, but before coming to a decision, the Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer.

THURSDAY, JUNE 3.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

The select committee in the case of Mr. Wm. Pringle, reported that they had conversed with Mr. Pringle and were satisfied. The report was, on motion, accepted. And on motion, *resolved* that the Synod agree to recommend it to the Presbytery of Cambridge to proceed to Mr. Pringle's ordination and instalment.

The Presbytery of Cambridge reported that they had presented the call from Bovina to Mr. Thompson, and that he had some

difficulty in accepting it in present circumstances. Agreed to instruct the Presbytery of Cambridge to present the call again to Mr. Thompson for acceptance or rejection, before to-morrow morning.

The committee of supplies reported in part a recommendation that the Western missionary ground be annexed to the Presbytery of Miami, and placed under the inspection of said Presbytery. This recommendation was, on motion, agreed to.

The committee appointed on the subject of the publication of marriage, presented a report. A minority of said committee also presented a report on the subject; on motion, both reports were ordered to lie on the table.

On motion, *Resolved*, That the next meeting of Synod be held at Cannonsburgh, on the 2d Wednesday of May, 1831.

The records of Presbytery being called for, it was found that no records were present except those of the Presbytery of Philadelphia. Messrs. Stark and Gordon were appointed a committee to examine said records.

The following resolution was offered, viz: *Resolved*, that a missionary be appointed to itinerate three months in the principal cities and towns in the New-England states, particularly in Massachusetts, Rhode-Island, and Connecticut. Referred to the Presbytery of Cambridge.

Proceeded to the unfinished business of yesterday, Mr. Pringle in the chair. The following resolution was offered and adopted, viz: *Resolved*, that the Synod so far sustain the protest of Dr. Bullions as to acquit him of the charge of insincerity in his profession; but at the same time they judge his language proven in the specification, inconsistent with his profession, and worthy of censure.

Resolved, also, that while the Synod sustain Dr. Bullions' protest against the decision of Presbytery on the 2d and 3d items of the libel so far as to acquit him of falsehood, under the specification, they judge his language improper, and calculated to give offence.

Proceeded to the consideration of a reference by the Presbytery of Cambridge of a charge against Dr. Bullions, for error contained in certain papers published by him in the 1st and 4th volumes of the Religious Monitor. Extracts from the minutes of the Presbytery of Cambridge were read in reference to the case; whereupon it was, on motion, *Resolved*, that the case be referred again to the Presbytery of Cambridge, with

instructions to proceed as they, in their judgment, deem proper.

In reference to the cases already under consideration, it was, on motion, *Resolved*, that Dr. Bullions be rebuked before this Synod.

A division being called for, the vote stood as follows:

Admonition. Dr. Bruce, Messrs. Heron, Wilson, Beveridge, Easton, Whyte, Blair, Murray, Hutchinson, and Morris—10.

Rebuke. Dr. Ramsay, Messrs. Murray, Scroggs, Adams, Carson, M'Elwee, M'Naughton, Kendall, Ingles, Hindmad and Turnbull—11.

Closed with prayer.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

Messrs. Ingles and Smart were appointed a committee to examine the accounts of Samuel M'Lane, missionary, relative to his expenditures, and report to Synod.

Information being received that Alexander M'Connal, late of Huntingdon, had left some money to the funds of this Synod, on motion, *Resolved*, that Mr. Smart be appointed as the agent of Synod to inquire into the matter, and receive the money.

The draught of an Act for a Fast was presented by the committee appointed for that purpose, read, and adopted as follows:

ACT FOR A FAST.

GOD has, in great mercy to the Associate church, continued many tokens of his loving kindness. In particular he has enabled her to continue bearing testimony in behalf of the present truth; he has, in his adorable providence, opened a wide door for the pure doctrines of the gospel and ordinances of worship, to enter into the extended country of the West. He has brought forward the Synod with a great measure of cordiality, to engage in a covenant of duty to the Lord, never to be forgotten. And we trust also that gospel ordinances are, to many in our communion, the savour of life unto life, and that the Holy Spirit has not ceased to strive with us. Yet there are also evidences of his pleading a controversy with us, and with the churches in general, and with the land in which we live; the grounds of which the Synod feel in duty bound to set before themselves and those under their inspection, as reasons for fasting and humiliation.

1. There are sins with us, even with us, against the Lord our God. We in the ministry are often too much influenced by a desire to obtain the praise of men more than the praise of God. We are deficient in our diligence to feed the flock of God, and in our care to bring back that which was gone astray—to bind up that which was torn—to heal that which is sick. There is not kept up on our spirits a due estimation of immortal souls.—There is a want of tenderness in walk and conversation before the people. Private and personal

considerations often prevail, both with ministers and people, over the public good of Zion. And although we have been able to maintain a great measure of unanimity in matters of public profession, yet there are discrepancies sufficient to remind us that we are far from being perfect,—there is a great want of brotherly love—of holy spiritual edifying conversation, and especially on the Sabbath day—of meditation, self-examination and prayer, among ourselves and our people. There is not due regard to family worship, and faithful instruction of children in the principles of our profession, in many instances, nor to the preparation of the heart for receiving the engrafted word with meekness, which seems too plainly to be the reason why many do not grow thereby. We are not sufficiently grieved by the profanity and wickedness that abounds, nor sufficiently alarmed at the present aspect of the times, nor sufficiently earnest with our God to avert deserved judgment and remember mercy.

2. We consider the declining state of the Reformation church as another reason for fasting.—Declamatory harangues, moving speeches, and strains of legal terror, or metaphysical and unintelligible subtleties, have, to a great extent, supplanted the preaching of the gospel. The doctrines of grace are either set forth in vague and general undefined terms, so as to be understood to agree with opposite opinions, or they are corrupted by human fancies or explained away. The scriptural ordinances for worship, government, and discipline, are by many considered of so little importance that they may be accommodated to the prejudices or opinions of men, while in practice a spirit of conformity to the world prevails.

3. Undisguised opposition to the entire duty of witnessing for truth, is another reason. Most of the popular plans adopted both within and without the church, for promoting religion, either imply or positively express this opposition. And nothing at present seems to lie under more reproach than the endeavors of the friends of truth to hold fast what they have already attained. Truth is frequently sold to procure what is only the appearance of peace and unity.

4. The progress of error is another reason.—Amongst all those who are careful to publish all the progress which the churches of our times are making, as they think, towards the millennium, there are none who pretend to assert that truth is keeping its ground. Yea, it will be freely admitted by many that Hopkinsian, Arminian, and Unitarian errors are rapidly increasing, while the attempts to stem the torrent, by holding up evangelical truth, are becoming fewer and feebler.

5. There is at present an increase of the influence and numbers of Roman Catholics in Europe and America, which is perhaps without a parallel, in the same space of time, since the Reformation. And besides this, the spirit of popery is, at the same time, manifestly pervading the religious world.—This is evident from the preponderating influence of human enactments over divine institutions.

6. The growth of Infidelity and even Atheism of the very grossest and most brutish kind, we consider a further reason. Multitudes claiming the name of Christians look on it as a light matter. Public men give countenance to it in their addresses and speeches; while like a pestilence that walks in darkness it is imperceptibly making its way through the land, polluting the moral atmosphere as it advances, and death and hell are in its train.

7. We would mention, lastly, that iniquity abounds. It would be difficult to say which of the ten commandments are most violated. Pride,

ambition, hypocrisy, and deceit are prominent.—Profane swearing and cursing, Sabbath profanation, and this so far as carrying and opening the mails on that holy day, even by public authority; drunkenness and crimes of every name abound.

For these reasons the Synod agree to call the people under their charge to deep humiliation before God, and to stand in the gap and plead for the churches in general, and for a witnessing few in particular, that he would return and have mercy—that he would bless ordinances, and to this end pour out the Spirit on the members of the Associate Synod, and through their ministrations, on all our congregations—that he would raise up an abundance of faithful young men to take the place of the fathers—that he would abundantly qualify candidates for the ministry, and bless the labours of such as are employed to teach them.

ALEX. GORDON.
J. SCROGGS.

The 3d Thursday of October was appointed as the day of Fasting

Mr. Easton asked and obtained leave of absence during the remaining sittings of Synod.

The committee on the Funds presented a report, which, on motion, was re-committed.

Resolved, That the committee on the Funds be also required to examine into the receipts and expenditures of the Student's Fund for ten years past, and report as soon as possible, and Mr. Adams was added to the committee.

The committee appointed to examine the account of the missionary to Canada presented the following report, which was adopted, and the Treasurer ordered to pay the balance.

COMMITTEE appointed to examine the accounts of Mr. M'Lane, Synod's missionary to Canada, report that Mr. M'Lane was engaged on missionary ground 14 Sabbaths,.....\$84,00
Travelling expenses,.....27,25

Total due,.....\$111,25
Credit by cash received,.....57,25

Balance,.....\$54,00

JOHN G. SMART.
NATHANIEL INGLES.

Proceeded to the consideration of the papers laid on the Synod's table by the Rev. A. Wilson: First, a complaint and remonstrance against the commission appointed last year in his case. After some discussion of the subject, it was *Resolved*, that said paper be for the present laid on the table to make way for the other paper, viz: a libel by Mr. Wilson against the Presbytery of Chartiers. After considerable discussion the following resolution was offered, viz:

Resolved, That a copy of the libel presented by Mr. Wilson against the Presbytery of Chartiers, be put into the hands of

said Presbytery, and that they be called to appear before the Synod at their next meeting, to answer to said libel. This resolution being put to vote, was negatived.

Messrs. Lowrie, Hutchinson, and Turnbull, asked and obtained leave of absence, during the remaining sittings of Synod.

Agreed to have a recess till 8 o'clock this evening.

8 O'CLOCK, P. M.

The Synod again met, Mr. Stark in the chair. Members present as above.

Mr. Blair craved to have it marked that he claims the right of dissenting from the decision of Synod in the case of Mr. Wilson, provided that no redress shall be afforded to Mr. Wilson. Mr. Stark also moved his dissent to be marked.

Dr. Bullions craved extracts from the minutes of Synod in his case, which request was granted.

Resumed the consideration of the business left unfinished in the forenoon sederunt, viz: Mr. Wilson's libel against the Presbytery of Chartiers. After considerable discussion the following resolution was adopted, viz:

Whereas Mr. Wilson complains to this Synod, that he was slandered by the Presbytery of Chartiers, at our last meeting of Synod, in several statements made by them, in their answers to his reasons of protest, *Resolved*, that this Synod allow him the right of giving in to the Presbytery his charges in due time, and that they be enjoined to be ready to answer to these charges to Synod at next meeting.

On motion, the remonstrance and complaint given in by Mr. Wilson against the proceedings of the commission of last year was taken up; whereupon it was on motion *Resolved*, that the consideration of said papers be delayed till next meeting of Synod. Dr. Bruce with Messrs. Blair, Stark, and Morris, obtained leave of absence during the remaining sittings of Synod.

Ordered that 200 copies of the Declaration and Testimony be deposited in Cincinnati for the Miami Presbytery.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

FRIDAY, JUNE 4th.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

The report of the Presbytery of the Carolinas which had been formerly delayed was read as follows:

*To the Associate Synod of North America, to meet in Philadelphia on the 4th Wednesday of May, 1830. Report of the Associate Presbytery of the Carolinas, adopted at their meeting March 20th, 1830.**

For the state of religion within the bounds of this Presbytery, we refer the Synod to our last report. A call from the united congregations of Bethany, Pisgah, Nob Creek, and Sardis, to Mr. Joseph Banks, has been sustained and presented by this Presbytery. Mr. Banks requested time to deliberate on the call, and proposed to fulfill his present Synodical appointment; to return, after the meeting of Synod, as stated supply, to the congregations calling him, till Jan. 1831; and then to give a final answer. Presbytery acceded to his proposals. It is hoped that Synod will approve of these arrangements, and permit Mr. Banks to return accordingly. It would perhaps be beyond the usual limits of the power of a Presbytery to ordain a licentiate while his call and settlement are pending: we therefore ask permission to ordain Mr. Banks, during the ensuing summer, as by this means he could be much more usefully employed among us. The missionaries sent to this Presbytery, fulfilled their appointments with much acceptance, and we trust, with much profit to our vacancies. A share of the supply at the disposal of Synod is still expected.

It may not be improper, on this occasion, to advert to an evil which prevails in our country, and one, of which the members of the church, we fear, are not always innocent: we mean, a greater readiness to circulate scandalous reports against church members, by way of complaint, lamentation, and even of detraction, than to become informants to a proper tribunal for the correction and reformation of the guilty. The effects of this spirit and practice are, that reports are heard and believed abroad before they are known at home; and church judicatories fall under the charge of unfaithfulness, though destitute of that information which is necessary in order to enter or prosecute a charge.—Circumstances of this nature seem to require this Presbytery, in justice to themselves, to lay before Synod a brief narrative of their dealings with the Rev. John Mushat. Mr. Mushat having suffered a pulmonary attack, which necessarily laid him aside for a time, from the exercise of the public ministry, accepted, in 1827, a commission as justice of the peace. For this step, Presbytery called him to account; and after weighing his reasons and circumstances, though they could not approve the step he had taken, yet they could not find ground of judicial censure against him. About this time reports were in circulation that Mr. Mushat was in

* This report, the reader will perceive, is contrary to the views of Synod, on the subject of Slavery, expressed in various ways, since their Act of 1811. But it cannot be deemed more than an act of justice, that our brethren residing in the slave-holding states, have a fair and impartial hearing, by those who are more happily circumstanced. And this report may be considered as containing as strong a defence of their views as can well be urged; therefore it should receive a dispassionate consideration, especially from such as are likely soon to be called in Providence to act judicially on this subject, and to decide whether slavery can exist under any modification or any circumstances, without a violation of the principles of Christianity; and if it can, to define those modifications and circumstances. On the abstract principle of slavery, there is no difference of opinion; even the light of nature stigmatizes it as one of the foulest crimes that blacken the annals of human depravity.—ED. REL. MON.

connection with the Masonic society; but evidence that he was implicated in this sin, did not appear till October 1828, when, in reply to a communication from Presbytery, he, according to their judgment, acknowledged the fact in question, and promised to comply with the requisitions of the church on the subject. As things now had a conciliatory aspect, Mr. Musbat was invited to yield the promised compliance at the next meeting of Presbytery, in March 1829. No communication being received from him at this meeting, a similar invitation was made with certification that on failure he would subject himself to judicial prosecution. At the next meeting of Presbytery, October 1829, having received no communication from Mr. M. they issued a summons requiring him to appear before them in March, 1830, to answer to the charge of connection with the Masonic society.—At this meeting, he, by letter, utterly denied the fact charged. He is now under the second citation on this accusation. Presumptive evidence of guilt on other grounds having, at the present meeting of Presbytery, appeared against him, he is laid under additional charges; but particularly under libel for desertion of the holy ministry, by engaging in the profession of law as an attorney, and under suspension from the exercise of the ministry, and from the communion of the church till this cause be issued.

The Testimony of the Synod of Original Seceders has not yet reached us; we therefore cannot report.

We approve, in substance, of the report published in the minutes of Synod respecting the location of the Theological seminary. According to this report the choice of the site appears to lie between Pittsburg and Cannonsburg. We prefer the latter. We think expenses will be less at Cannonsburg; the contiguity to this place of several congregations in our communion will render the privileges of the church more abundant there, and will better provide against contingencies; and if Synod should ever appoint two professors, they can, with more facility, obtain pastoral charges there, than at Pittsburg. Though Synod should choose such a site as to afford, if convenient, the privileges of the church to students independently of the professors, we do not think the professors should be independent of congregations. In our opinion, neither the funds of the church nor the number of our ministers will yet warrant such a measure. We think the building committee should be limited entirely by Synod in the extent and plan of the building.

Respecting the publication of marriage, we state, in answer to the requisitions of Synod, that it has not, for many years, been practised in the bounds of this Presbytery. We have, in obedience to Synod, enjoined the observance of the rule, but time has not yet elapsed to prove the result.

On the Minutes of the Synod we find a resolution requiring this Presbytery "to call to a judicial account all ministers and members of their court, who have obtained slaves since the passage of the Synod's Act on the subject, and report to next meeting." This resolution, in connection with the preamble, fixes a charge on some members of this Presbytery, of violation of the rules of Synod on slavery; and it is founded on information said to be given by some member or members in Synod. As we knew not what members, nor whether any were guilty of the crime charged, and as Synod have furnished no such information as would warrant a prosecution, a full compliance with the above order has, as yet, been beyond our power. We have, however, ordered a judicial ex-

amination on the subject, which is yet in progress. But though from a sense of duty we have taken this step, yet with due deference to the Rev. Synod, we feel ourselves compelled to remonstrate against the above resolution. We wish to screen no member from censure who may be guilty of violating the rules of the church; but we view with regret what we feel to be a breach of the rules of discipline, on the part of Synod, in this affair.—Synod have made a charge and named no one as guilty; they have specified no particular crime; (it is a general charge of violating the rules of Synod respecting slavery, without specifying wherein,) and they have furnished no evidence to support the charge. It may be said the resolution of Synod specifies the particular crime, by the clause—"all who have obtained slaves since the passage of the Synod's Act on the subject"—and that the fact, here implicitly charged, is notorious. But though the fact were notorious that some of our members have obtained slaves since 1811, it is not therefore notorious that such members have violated the rules of Synod. Let it be remembered that the Act in question allows the purchase of slaves, under certain restrictions: (compare articles 2d and 4th:) it will therefore require something more specific to prove a breach of that Act. But if the above specification be sufficient, guilt is charged where there is no breach of law. This Presbytery did, in 1824, by a formal Act, adopt the rules of Synod on slavery, and unanimously enjoined their observance. After this Act, it was not known to us that any member had violated these rules. We therefore complain that Synod have too hastily received and acted on a vague report and irregular information; that Synod did not require the informant to lay the accusation into this Presbytery, as the proper tribunal, before he should carry it up to Synod for greater publicity; and that the Synod did not reject the information till such a measure had been tried in vain. But that we should first hear the charge from Synod, with all its publicity, and attended with those insinuations of unfaithfulness which are necessarily implied,—to say the least this treatment was far from tender. If a Presbytery had issued an order to a Session, attended with all these circumstances, would not Synod sustain an appeal from it? We trust Synod will not abuse power because subject to no superior judicature.

The overture on slavery, now before Synod, presents a subject not only of deep interest, but of unusual difficulty, and demands the most serious and deliberate attention. And though, in a case so perplexed, it is an easier task to point out errors and defects in the manner proposed, than to find unexceptionable substitutes; yet even this minor office must not be neglected. The overture we think quite defective, not calculated to effect its object, nor adapted to the varied aspect which the existing state of slavery presents. It proposes the *complete abolition* of slavery in our communion, but it is sparing in the detail of the method by which this important object is to be accomplished. It is comparatively easy to settle the general principles which should be received on the subject of slavery; but it is the detail, the practical detail, under existing circumstances, in which the difficulties of emancipation will chiefly be found. As, in our view, the propriety of adopting the articles of the overture will depend on the practicability of the plan of emancipation, and as this plan is not laid before us, we are not furnished with the grounds of a final report. But taking it for granted that Synod will do something decisive in the matter,

we shall give our views on the general question of emancipation in our communion, only referring occasionally to the overture as we proceed.

As this is the only Presbytery that is deeply involved in the practice of slavery, a detailed exhibition of our views will be expected, and we trust they will not be denied a dispassionate hearing.—At the same time, we remember, with painful regret, that the weakness of humanity seldom fails to rouse suspicion against whatever comes from a seemingly interested quarter, however distinguished and pure the motives may be; that facts, however authenticated, are with difficulty admitted when they oppose what is rashly prejudged duty; that a lawful medium is pronounced libertinism, and necessary caution is esteemed criminal timidity, or guilty connivance. But we shall hope for candour and justice while we attempt to discharge the duty which we now undertake; remembering that the subject before us is one of too much importance to admit the influence of selfish motives on the one side, or of prejudice on the other, without sin.

Far be it from us to defend either the principle or the practice of slavery, or to endeavour to effect in Synod even an unnecessary delay in removing the evil. Involuntary servitude is a sin, a heinous sin, and indefensible by the laws of nature or revelation. It involves the nation in guilt when even permitted by government, but especially when it is maintained by legislative authority, and the chains of slavery are rivetted by iniquitous laws. We are convinced that to our country, and especially to the slave states, slavery threatens moral, religious, and political ruin; that the native influence of this practice, and the judicial judgments of God for this sin, have already produced many bitter fruits, and threaten much more; that even temporal happiness cannot long exist in the present state of things. We believe it is the duty of civil governments to adopt measures for emancipation; and we view with grief and alarm their apathy on this subject. More than three centuries have displayed the horrors of slavery in our western hemisphere; and besides the light of holy Scripture, the liberal and just principles of our civil institutions are as a torch of nature's light exposing the glaring injustice and cruelty of this practice.—The providence of God, by the development of these liberal principles, and the bestowment of our happy freedom, has, to us, reduced all defence of slavery to obscurity, and rendered the injustice of the practice palpable. But infatuation has supervened, and providential threatenings only rouse our legislatures, as Pharaoh of old, to multiply the chains of slavery and bind them faster. We therefore believe that it is the duty of the people to awake to their own interest and require legislative interference; and that, while the civil governments neglect their duty, it is the part of the church not only to testify against this evil, but as far as possible, by every lawful means, to free her hands of this sin.

It may now be asked, after all these concessions, Can you hesitate a minute about the duty of adopting the articles of the overture? We reply, as soon as Synod shall find a practicable and a lawful plan of emancipation, let these articles be adopted, but not till then. Sinful as slavery is, it is not more so than a plan of emancipation might be made to be. It is not every measure of escaping a sin that will acquit us of guilt. Shall we presume that our good intentions will justify whatever measures rashness or mistake might lead us to adopt? Shall we "do evil, that good may come?" The Synod, in 1811, were as anxious to effect the complete abo-

lition of slavery in our communion as they are now; and nothing, we believe, but insurmountable obstacles, or at least what they judged such, led them to adopt the measures they did. If divine Providence has since opened a door which they did not enjoy, or given us additional light, let us promptly improve our advantages. But it is possible we have lost sight of those obstacles which then checked their laudable design, and obstacles which yet exist in all their force. It cannot therefore be improper to take a view of these impediments, that, if they cannot be surmounted or removed, we may wait for divine Providence to open our way; and if they can, that we may intelligently and deliberately lay our plans for doing so. While, therefore, we would not defend either the principle or practice of slavery; while we would not willingly throw any obstacle in the way of Synod in removing the evil, nor even raise any difficulty to produce an unnecessary delay; while we do not plead for retaining slavery as a privilege, nor even for forbearance, on the part of Synod, with any sin which they can remove; yet we consider it our duty to point out the obstacles to emancipation which occur to us, that Synod may, with the aid of such data, choose the path of duty with judgment and success. This is our special object in this report. This attempt, however, will, most probably, raise the *hue and cry* after us as secret enemies to emancipation, and to the abolition of slavery in our communion; and, if duty permitted us, we would willingly avoid the slander by silence. But let even the warmest zealot remember, that to point out obstacles is not to create them; to shew them is not to lay them in the way; that unless, with mad enthusiasm, we rush blindfold on emancipation and defeat our object, we must consult our duty at every step, and carefully examine every obstacle in our way, that we may deliberately adopt the lawful and successful method of surmounting or removing it. He will do the most essential service to the cause, who may point out the impediments to emancipation before we stumble on them in our progress, and involve ourselves in deeper guilt, and the unhappy objects of our solicitude in greater calamity. And while we attempt this duty, we trust that Synod will weigh the difficulties with that solemn care which becomes a church court, in a matter of so much responsibility, a matter so pregnant with critical and important consequences. No wise and good man will adopt a resolution without seeing that the measures by which it is to be accomplished are both practicable and moral.—Synod, we trust, will act on the same principle on this important subject.

In laying before Synod the difficulties to which we have alluded, we shall consider, in order, three methods of emancipation, which, as far as our knowledge extends, are the only methods that have been proposed, or that occur to us as possible:—Colonization, transferal of the slaves to a free state, (a non-slaveholding state,) and emancipation at home.

The Colonization Society might afford some aid in effecting our object; But 1st. The funds of that society are, as yet, inadequate to such an extensive operation as we propose. 2d. Though some slaveholders might avail themselves of the privileges of that society by advancing funds for the transportation of their own slaves; yet many masters could not command such funds. 3d. It is a condition with that society that the slave be willing to go to their colony. Now a few might be found willing to go; and, if funds could be obtained, they might be emancipated; but some, who would be willing to go, could not be sent for want

of funds; and those who are unwilling must, on this plan, remain in slavery. This method therefore cannot effect the *complete abolition* of slavery in our communion. Objections on this head will be noticed as we proceed.

The second plan of emancipation is to transfer the slaves to free states. This plan is also attended with difficulties. 1st. By this plan slaves would not be free; they would be governed, but not represented; fixed by force and power in the lowest grade of society. Though this measure might gratify a licentious desire, it would not satisfy the genuine desire of liberty. 2d. Many masters who can, by requiring diligence and economy, support their slaves under their care, could not give them any means of subsistence if put away. They would, by this method of emancipation, turn them out of a living, not rewarding them for their labour, nor even placing them in their original circumstances. 3. There is reason to fear that such an influx of coloured population to the free states, as this measure proposes, would be prohibited.— But as this prevention is only partial as yet, we shall not insist on this difficulty at present; nor on the two preceding difficulties, if the slave desire emancipation in such a condition. In these cases, however, we do not all that moral justice requires. But, 4th. Many masters would not be able to furnish the funds necessary to carry their slaves to a free state; for not a few possess little or no property but slaves. Without some provision, therefore, by Synod, to meet this difficulty, this method of emancipation must, of necessity, fail of effecting our object. 5th. And even though a master could afford the funds necessary to transfer his slaves to a free state, but would deny his ability, by what means could the church reduce their rule to practice? Could they undertake to examine the minute of his estate; pronounce that he is able to transport his slaves at his own expense, and require him to do so under pain of suspension or excommunication? Synod could not, after aiding one master in emancipating his slaves, command another to do it at his own expense. Without provision by Synod, therefore, this plan must fail.— 6th. Many slaves are aged and infirm; and in most cases their masters could not provide for them without the service of the younger slaves. While emancipation would confer a favour on some, it would be injustice and cruelty to others. Unless, therefore, adequate provision be made for such cases, slavery would not be abolished on the plan under consideration, without cruelty and injustice. 7th. Emancipation would not only be attended with loss, but sometimes with bankruptcy. It would place some masters on the pauper list and make them dependant on the county funds. This might subject our measures to partial, and even to utter defeat by the state. To require emancipation absolutely in our communion would, in many cases, be both cruelty and injustice to slaveholders. Widows and orphans are often left with little or no other support but slaves. The measure would be both cruel and unjust to them, after we had permitted slaves to be held as property, and encouraged measures which left them no other support or patrimony. Besides to suffer masters to hold slaves, and to lay all their plans of support and provision under this guaranty, it is unjust to take away these means without rendering an equivalent. These considerations, it is true, do not affect the slave's right to freedom, but they shew that some provision should, in justice, be made to relieve the master; and farther, that to require emancipation, in such cases, without suitable provision, would be attempting to remove one sin by the introduction

of another. These four latter difficulties are of serious importance. And if our church command emancipation, and yet make no provision for such cases, they will be deficient in duty; their faith will be unattended by works; they will be saying to slaves as well as to masters—"Depart in peace, be ye warned and filled"—while they "give them not those things which are needful;" they will be binding "heavy burdens, and grievous to be borne, but they themselves will not move them with one of their fingers." By withholding such provisions through parsimony, the non-slaveholding members would prove that they need but a change of circumstances to become practical slaveholders themselves. With what countenance or conscience could a man require his fellow church member to be at the expense of emancipating his slave, and yet would not divide the loss? Profess philanthropy to the slaves, chide the master for holding them in bondage through avarice, and yet leave them in bondage himself through the same principle? But trusting that such provision as the above cases require, will be made when emancipation may be enjoined, we acknowledge they are not insurmountable. We have yet, however, to notice obstacles to complete emancipation of a more stubborn character. 8th. Many slaves are of such a character as not to warrant their masters to comply with the requisitions of free states in order to their admission. And as masters cannot be compelled to give their slaves freedom under this condition, such slaves must remain in servitude. This case alone will defeat our object of complete emancipation, on the plan under consideration. It may perhaps be urged, in the spirit of the second preliminary of the overture, that the immoral and unfaithful character of the slave will justify the master in retaining him in slavery. We grant the necessity of the case will justify the master, but this will not abolish slavery in our communion; and therefore the 1st article of the overture cannot be admitted. But it may be said the vice of the slave will justify the slavery, so as to constitute a lawful exception to the rule contained in the 1st article. We reply, though it may justify the church in admitting this degree of slavery, it is only the necessity imposed by law and circumstances that justifies it; moral justice does not support our governments in making such a measure necessary. In the same sense, therefore, in which we usually say slavery is a sin, we must say this degree of it is a sin. We think none could plead that, in the case supposed, we retain the slave as a punishment for his crime, or that we retain him for any other reason than because law and circumstances render the measure necessary. The slaveholder might say, "I have no charge against this servant, for which I wish to punish him; I would cheerfully let him go if the state would permit, and freedom is his right, but the law requires more than I can give; I cannot trust his character under such a penalty." This case, must, therefore, continue slavery to a great degree. But 9th. Another difficulty as serious, is, that many slaves would be willing to go to Africa, or even to a free state. Not a few would be found of this description. To oblige them to go, would be to interfere with their just rights, and still farther curtail what the practice of slavery has already curtailed too far. It would impose a punishment which the case does not seem to warrant. They would account it banishment to be removed, and would prefer perpetual slavery. To banish them from the soil and climate where all their endeared associations are, (and they have many and strong ones,) to banish them for no crime, and when the necessity of the

case is not imperious, would be substituting cruelty and injustice for kindness. They must, by this measure, be separated, not only from an endeared home, perhaps an endeared master, (the case is not uncommon,) but also from their relatives, when these are divided among several masters, as they generally are, and among masters who would not emancipate, and from whom the emancipator could not buy. We would grant, (though some do not,) that if the state would adopt this measure, it would be just, as then all would be emancipated; and the importance of the measure to the country, and ultimately to the slaves, would justify the imposition. But these justifying considerations are not under the control of the church, nor can they attend her limited operations. It may perhaps be urged, in the spirit of the 3d preliminary of the overture, that those slaves who are unwilling to go to Africa, or elsewhere out of the slave states, having now the offer of freedom, may bind themselves to servitude, and the master be innocent. We reply, we think indeed the master would be innocent; not because he is, by this compact, free from the practice of slavery; but because, in taking this step, he can do no better.—Therefore, though the master be innocent in such a compact, (the maxim, “of two moral evils choose neither,” to the contrary notwithstanding,) yet an object contemplated in the overture—“the complete abolition of slavery in our communion”—is not obtained. We think the master would be innocent, and yet slavery would, in this case, be still maintained, which nevertheless, by the 1st article of the overture, is “not to be tolerated in members of our communion.” This furnishes an additional reason why we object to the terms of the 1st article. We believe the master would be innocent in forming such a compact with the slave, because the slave is making his choice according to the circumstances in which he is placed by law; it is physically out of his master’s power to give him a better choice; and the master is not bound to give him a choice which law and circumstances do not allow him the power to give. But yet, by this compact slavery would still be practised; because the slave is not choosing between freedom and slavery, but between two necessary evils, banishment and slavery. Therefore, by this choice, involuntary servitude is not abolished. The servant is not free in his choice; he engages to serve only because he prefers this condition to banishment. And while, in such a case, slavery still exists, and while the master is justified in accepting the servant’s choice, because he can do no better; yet all this does not justify slavery in our nation, nor our nation in making such measures necessary. This degree of slavery is still sinful; but the sin lies on the nation, and not on the individual slave holder particularly. If these views are correct, they shew how, according to the first clause of the 1st article of the overture, slavery is justly called a sin, and yet, contrary to the second clause of the same article, it may be justly tolerated in members of our communion, in present circumstances.

But there are additional considerations to prove that slavery is still maintained by such a compact as we are considering. The slave, by whatever form of bond he obligates himself to his master, while the state does not recognize his freedom, is in his master’s power as much as ever—is a slave by the law of the state, and deprived of all his civil rights of which he was deprived before. Besides, in such a case, he is, with all his offspring, liable to seizure for his master’s debt, and liable to be claimed by legatees, even though, by will and

testament, declared free in the state. Even though the master had bequeathed him privileges and immunities which the laws do not recognize, they all pass for nothing. These considerations shew an inconsistency between the first five preliminaries in the overture, and a proposition which requires the “Synod to take measures for putting it out of the power of any of our members to hold a slave in such a state that he may be transferred as the property of the holder,” &c. All the cases admitted in these preliminaries leave the slave transferrable by either the master or the state. At least, it will require more than is detailed in the overture to render these parts consistent. By the way, one instance of that want of detail of which we have complained.

From what has been said, it appears there are two obstacles to emancipation insurmountable on either of the above plans examined, viz: The defective character of some slaves, and the unwillingness of others to go abroad.

We may now consider the third method proposed—emancipation in the state.

Here we shall offer but one objection, which is, that the laws of the slaveholding states forbid such emancipation. In at least one state, it is true, emancipation is permitted by law; but permitted under such restrictions that not one slave in a hundred could be set free. The case is, therefore, unworthy of farther notice. In at least one state, and that containing, perhaps, the largest portion of our church in the south, emancipation is permitted under no condition whatever. Slaves may indeed be set free temporarily, without law, in any of the states; but if so emancipated, they are required by law to be sold into perpetual slavery; and their misconduct during their vagrancy, lays the master under a penalty. In one state, if a master manumit his slaves and attempt to escape out of the state, he is arrested and confined until the slaves are secured, or reduced to their former condition. A slave cannot be free in a slave state. This plan, therefore, under existing laws is impracticable, and consequently must be rejected.

But here we meet with a last resort, and if correct, an effectual measure for the complete abolition of slavery in our church. It is proposed in the overture, that “if the laws of the state have cut off rational prospect of liberating the slave, either immediately, or at any period nearly approaching; it then becomes the imperious duty of the individual slaveholder to free his own hands of the sin by relinquishing his unjust claim and leaving the guilt of it on the community.” By “relinquishing his unjust claim,” we understand, laying no claim whatsoever to the slave; literally manumitting him. If this be not the meaning of the sentence quoted, we see no meaning in it at all. We are sorry to see this proposition seriously advanced; and still more sorry should we be, with all our abhorrence of slavery, to see it reduced to practice. We do consider it, under the circumstances with which slavery is at present connected, at war with the rules of morality. But as it may not appear to all as exceptionable as it does to us, we shall examine it more particularly.

Let it be remembered that the inevitable consequence of quitting all claim to the slave, and leaving him in the slave state, which the proposition supposes, is perpetual slavery for him and his posterity, under existing laws. Let us then examine the operation of this measure.

1st. The measure proposed would confer no degree of favour on the slave; it would not restore his rights, render justice, nor amend his circumstances. One important object, therefore, the

benefit of the slave, would not be obtained; an object too, of such importance as to give to our endeavours for emancipation *all* the value they possess; and an object, without which in view, all our efforts in the cause are but idle rant.—There is neither sin in slavery nor duty in emancipation if the benefit of the slave be out of the question.

2d. The measure proposed would be a profitable waste of the powers and privileges which slaveholders possess. All slaveholders have the power to use their slaves more humanely than the laws compel them to do, and more humanely than they are generally used through the slave states. They can teach, while others raise them in ignorance; they can feed and clothe, while others starve them; they can treat them with lenity, while others tyrannize and oppress. And if ever a time should come when the liberation of slaves would be possible, though not required by the state, by this one rash act, in adopting the measure proposed, the power of benefitting the slave would be forever lost. Does not moral justice require us to be more frugal of our power than to throw it away to no purpose? By such an act we should squander power which ought to be employed for the slave's benefit, and withhold from him what we owe. Has not the slave who has served us, a claim on us for protection and provision, which others have not?

3d. By the measure proposed we should be doing positive injury to the slave; exposing him to oppression, starvation, banishment from an endeared home, and separation from all his relatives.—But of this we may say more in another place.

4th. The proposition we are opposing virtually counteracts the 2d article of the overture, which forbids the sale of slaves: it will support what is equivalent to sale. If we deliver over our servant to perpetual slavery, as this measure proposes, we do all that is evil in selling him; we place him, knowingly, in the identical condition in which we should place him by sale; and we see not why we might not as well require a price for him, since such terms would, in no degree, affect his condition. The sale and price are nothing independent of reduction to servitude.

5th. There is also an important object which would be utterly lost by adopting the proposition under examination; an object, too, contemplated in the proposition itself; *to free our own hands of the sin of slavery*. How shall we free our hands of this sin by exposing our servants and their offspring to inevitable and perpetual slavery? Neither the laws of God, or of man, as far as we have discovered, have made a difference in the guilt of delivering, and of receiving a stolen article, unless, perhaps, they furnish an inference that the first is most criminal; nor between the guilt of inflicting an unjust punishment by our own hand, or by the hand of another. And by whatever circuitous method we do the one, or the other, it is the same guilt. To deliver the slave, therefore, over to the civil law, to be sold according to its known regulations, is the same as to do it ourselves. David was as guilty of murdering Uriah by the hand of the Ammonites, as though he had done it with his own hand. 2 Sam. xii. 9. How shall we free our hands of sin by conferring no favour on the slave; throwing away, to no purpose, what power we do possess of mitigating the severities of servitude; by giving him no reward for his labour; delivering him over to perpetual slavery, and doing him a positive injury? It is argued, however, that the sinfulness of slavery imperiously requires us to free our hands of the practice.—

But must the sinfulness of slavery, not only require emancipation, but justify every enormity in doing it, that haste and caprice may suggest? It is, without doubt, a sound principle, that we should not indulge a sin for the sake of expediency, and the prevalence of the contrary sentiment and practice, justly excites our abhorrence; but it is surely as sound a principle, that the end will not justify the means, that we may not “do evil that good may come.” If, however, we must turn off the slave at any rate, let us choose for him a humane master, and so extend our mercy to him as far as in our power, rather than rashly leave him with the community, exposed to the hardest lot of his unhappy class.

6th. But instead of *freeing our hands of sin* by the measure proposed, we should involve the slaveholder and the church in greater guilt, if there be any truth in the above arguments. To leave the slave, as this proposition requires, in inevitable and perpetual slavery, and in hands that would not emancipate when such a measure might become practicable, would expose him to be kept in ignorance and without the means of grace; (and this is the general condition of slaves;) it would expose him to the despotism of a cruel master, to tyrannic punishment, oppression and starvation, instead of conferring that instruction, provision, and protection, which the master owes, and can give him; and all for no advantage to the slave; making his hard lot much worse; and all for no crime, but even the barbarous reward of, perhaps, the most faithful services. This would be criminal waste of power, and reckless cruelty and injustice. We might admit, perhaps, that if it were the choice of the slave to be sold to another master, (and sale is the inevitable consequence of “relinquishing our claim,”) it might, with propriety, be done; but the measure proposed would involve all slaves equally, the contented as well as the discontented. Let us suppose, (for the proposition under consideration includes all classes remaining in slavery,) that the servant is faithful and worthy, one who has laid his master under much obligation to him, and one who is a fellow member of the church, and loves its privileges: let us suppose him desirous of liberty, if it could be obtained without banishment and separation from relatives and home, but being left to choose only between exile and slavery, he prefers the latter: let us suppose he loves his master, prefers him to every other, and solicits him to keep him; (which is no uncommon case;) must the master throw him reluctant on the community to acquit himself of sin, notwithstanding the character, the desert, and the solicitations of the slave to the contrary? This would indeed be the tender mercies of the slave-trader, who brought his captives into slavery to set them free, (against their will too,) from despotism and cruelty at home. Suppose a slave, on learning his master's determination to abandon him to the public, should thus address him:—“It is true I would prefer freedom and citizenship in this happy land, but as this is impossible, I am comfortable and contented under your authority: I have never suffered want of food or clothing; I have not been oppressed: I have enjoyed your care and sympathy in sickness; my relatives are here and I love my home: Why should I be turned off? Have I not served you faithfully? Why should I now be exposed to a merciless master? to torture, oppression, starvation, and to separation from my relatives, my friends and my home? To be deserted in sickness, and deprived of religious instruction and the privileges of the church? to lose the company of the godly, and to have none to

administer comfort or counsel in a dying hour?"—What consolation would it afford him to receive the following reply? "You have indeed served me faithfully; I wish you well; I wish to set you free, but I cannot, and so I must abandon you to the state in order to acquit my conscience and free myself from the sin of slavery." What idea must that servant form of his master's judgment and conscience, when he finds that their dictates are to abandon him to needless misery, and to return him cruelty and injustice for faithfulness? Must he not believe that his master has lost his former principles of morality, tenderness and justice, or that he has fallen under the influence of lunacy?

We acknowledge that, in the case under consideration, the only alternatives are, to set the slave free from our hands into inevitable and perpetual slavery, or to retain him, for the time, in slavery to ourselves. Having rejected the former, we must adopt the latter. But here we are met by this formidable axiom, "Of two moral evils there is never a necessity to choose either." In the overtone this axiom is immediately applied to the case before us. One would suppose the inference now is, since there are two moral evils in our choice, slavery, and the above alternative, we should choose neither, but adopt some other method of emancipation. This, however, does not appear to be the inference intended; but it is taken for granted that slavery, in all circumstances, is sinful, and that, therefore, by the axiom, this method of emancipation is not. Why not reverse the application of the axiom thus—The method of emancipation proposed is sinful, and therefore slavery, in comparison, is innocent? The truth of the axiom we do not deny, but we do think it is misapplied in the present case, in the overtone. The error lies in supposing an action sinful in certain circumstances, and therefore sinful in all circumstances. But some actions no circumstances can justify; others depend on circumstances for their justification or condemnation. To kill a neighbour is sinful, in certain cases, and not in others; to labour on the Sabbath is sinful, in certain cases, and not in others: So while it is sinful to deprive a man of his liberty by violence, or to keep him in bondage by force and power when he might be free of his choice, it does not follow, that to keep him in slavery till emancipation becomes possible, and still it may be done without the charge of cruelty and injustice, is also sinful. While it is a sin in the nation to make such a case necessary, it does not follow that it is a sin in the slaveholder to keep his slave as long as, with regret, he finds himself under this necessity. If it be immoral to hold a slave in all cases, and immoral also to bind him in servitude by the instrumentality of the state, and to put him into worse circumstances than in our hands, what shall we do with the above axiom? Does it not forbid the one crime as well as the other? But we are in the dilemma by the proposition which we are combatting, and how shall we extricate ourselves? Is it sufficient simply to say slavery is a sin, and this method of emancipation is not? This is begging the question, assuming what is neither granted nor proved. We insist on calm and deliberate investigation.—Let us remember that the slaveholder is already, without his choice, involved in the trammels of slavery, and he has no choice left but respecting the method of emancipation; he ought not to change his circumstances till he find a method by which he can better discharge his duty. Obviously our relief from our dilemma, our escape from the sin against which the maxim, "Of two moral evils choose neither," warns us, is to devise a method

of emancipation which will not be liable to moral objections. We therefore plead for obedience to the maxim, which forbids emancipation by sinful methods, the doing of "evil that good may come." We obviously disobey the maxim when we adopt a sinful method of removing an evil. We think the above alternative, proposed in the overtone, of relinquishing our claim to the slave and leaving the guilt of it on the community, savours of haste of judgment and impatience of investigation under darkness and perplexity.

The following principles have weight with us, and according to our judgment they should govern the measures of Synod on the subject of slavery.

1st. That the church should require emancipation of her members, if the measure be found both practicable and moral. But,

2d. That we are as much bound to employ moral means, as to aim at a moral end.

3d. That though we can never be under the necessity of choosing one of two moral evils, we may by our imprudence place ourselves in such a dilemma, by adopting a sinful method of removing a sin.

4th. That if the means we adopt of removing a moral evil be sinful, we do not acquit ourselves of guilt, any more than by adopting a sinful means of removing a natural evil.

5th. That if physical impossibilities prevent the performance of certain relative duties, or that measure of them which we would wish, those duties, and that measure of them are not required under these impossibilities. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

6th. That it is neither wise nor virtuous to adopt a resolution till we see that the performance is both practicable and moral.

Will it not from these principles follow, that it is the duty of slaveholders to retain their slaves, if it be impossible to emancipate them without sin, and while it is so? That till a method of emancipation both practicable and moral be found, the church cannot require it of her members as a term of communion? and that to impose terms of communion on this subject, with which members cannot comply without sin, is laying a snare for souls, involving ourselves in guilt, practising tyranny, and producing schism in the church?

We would now take the liberty to propose a preliminary, additional to those stated in the overtone:—That if no method of emancipation be found which will give the slave his freedom according to his choice, so far as that he will prefer it to slavery; no method but such as will put him into worse circumstances than in our hands and contrary to his choice; no method consistent with moral justice; and if emancipation cannot be bestowed even by relinquishing our claims, and as long as it is so; it is our duty to retain him.

To those who are accustomed to view only the evils of slavery, and not the obstacles to emancipation, these ideas will, no doubt, appear abhorrent; and glad would we be that their views and ours could better coincide on this subject, as they do on others. We hope that a more full and deliberate examination of this subject, both by them and us, would produce this happy agreement.—Sorry would we be even to appear to advocate slavery, a practice which outrages every principle of justice; but we think we are not doing so, though we obviously labour under a disadvantage, from the general view that is taken of this perplexed subject abroad. It is not expediency we plead, but necessity, painful necessity; nor yet the weak necessity imposed by pains and penal-

ties, but the necessity of *moral prohibition* and *physical impossibility*. We know that an objection has been advanced against such views as the above, that they involve the absurd doctrine that necessity will justify every sin, even the denial of God, enmity to him, &c. But the whole force of this objection lies in comparing actions which bear no comparison. The argument drawn from this source against our views, is so illogical that we would consider it an insult on the understanding of Synod, either to support it before them, or to detain them with a refutation.

But an objection of a more imposing character must be noticed. It may be objected that the Reformed Presbyterians did emancipate their slaves, and this single fact must outweigh all theory to the contrary. This is plausible, but when the circumstances are understood it will be found of no weight. The whole operation of this act of the Reformed Presbyterians, as far as known to us, was within the limits of South Carolina. This state, in the year 1800, passed an act limiting the power of emancipation; but this limitation, besides certain forms, only required proof that the slave to be emancipated "is not of a bad character, and is capable of gaining a livelihood in an honest way." In 1820, after the Reformed Presbytery had completed their resolution, it was enacted by the same state, "that no slave shall hereafter be emancipated but by act of the Legislature." Subsequent acts have granted emancipa-

* A D. 1822, the legislature of South Carolina enacted, that, no free negroes, or persons of colour, leaving this state, shall be suffered to return; and offending herein, he, &c. shall be treated according to the provisions of the act of A. D. 1820, on this subject. This act referred to (of 1820,) requires that, if a free negro, &c. migrate into this state, and do not leave the state on fifteen days' notice, he, &c. shall be fined \$20, and on failure of payment shall be sold for five years; if he, &c. do not then leave the state, he, &c. shall be sold for five years more, and so on till he leaves the state. The act of 1822, farther enacts, that every free male negro, &c. between the age of fifteen and fifty years, who is not a native of the state, or who has not resided in the state five years next preceding the passing of this act, shall be taxed \$50 annually, and on failure to pay, he, &c. shall be subject to the provisions of the act of 1820. Farther—No master shall hire to a male slave his time; offending herein, the slave shall be seized and subjected to the provisions of the act of 1820, respecting free negroes migrating into the state. Farther—From the date of this act, every free male negro, &c. above the age of 15 years, must have a guardian, a respectable freeholder in the same district,—the guardian must give certificate that the negro is of good character and correct habits. If he cannot give such certificate, the negro must be dealt with as this act directs for persons of colour coming into this state contrary to law. The above law, I think, will show more particularly than is stated in the report to Synod, the impossibility of emancipation.

Believing that much of the excitement in the Northern States, or of our church in them, is caused by the Reformed Presbyterians boasting of their emancipation, and charging our church with unnecessary toleration of the evil, I have thought it proper to note some circumstances relating to this matter in their communion.

After some of those acts of the state of South Carolina, unfavourable to free negroes, were passed, some free negroes fled from the state; and others returned to their former masters, and gave indentures on themselves to serve for a stipulated sum, which, generally does not exceed, nor even equal the master's bill of expenses against them. Thus they serve the members of the Reformed Presbyterian Church, as really slaves as others of their colour, and with no other law of the state to protect their rights than

tion only on condition of removal from the state. This is the same with enacting that no emancipation shall be permitted in the state, on any condition whatever. Farther quotation of acts is unnecessary; the substance of them, on this subject, have been stated before. Thus it appears that though the Reformed Presbytery did emancipate in the state, neither they nor we can do it now.

But lest it be thought we have disregarded the light of the holy Scripture on this subject, and brought forward conclusions contrary to its dictates, we shall briefly offer our views of its decisions on the question before us. We have had the authority of the holy Scripture in view in our preceding arguments, and we think it will bring us to the same conclusions to which we have been already led. But as we have seldom seen holy Scripture applied to the subject of slavery without perversion in some degree, and sometimes shocking perversion, we would approach this part of the argument with humble caution. That slavery, in its most odious forms, did exist in the Roman empire, in the places where, and in the time when the apostles planted and watered churches, we think none will deny. Sacred and profane records unitedly declare it. That the apostles did receive to the communion of the church both masters and servants without requiring emancipation as a term of admission, we think cannot be denied. For proof of this we appeal to 1 Cor. vii. 20. 24—Eph. vi. 5. 9. Farther quotations are unnecessary. Now what shall we do with these stubborn facts? Shall we evade them by saying, as in the overture, that it is "not necessary to understand the name servant, so frequently used in the New Testament Scriptures, to mean slaves, while the term is frequently used to denote a hireling," &c? This is irrelevant; for though we should acknowledge that the name servant frequently means hireling in the New Testament, yet if in *any case* in which the apostles gave directions to masters and servants, *as such, and as members of the church*, they used it to denote slaves, the question is decided. That the apostles did use the name servant in the latter sense, and in addressing them or speaking of them as church members, is clear from 1 Cor. vii. 21, and 1 Tim. vi. 1, 2. In the first text it is supposed that freedom may not be possible, which was not the case with hirelings: In the second, the *yoke* will, we think, be acknowledged by all to signify bondage or slavery. Besides, while servants here plainly mean slaves, their masters are supposed to be "believing," to be "brethren, faithful and beloved, partakers of the benefit." By this we understand members of the church.—Or, again, shall we infer from the above facts that the apostles did not judge the practice of involuntary servitude sinful? Impossible, when it was condemned not only by reason but by the whole tenor of revelation. Matt. vii. 12. Shall we then say, with some, that the apostles did not require emancipation, but indulged a heinous sin through

other slaves enjoy. Some members of that church have the service of slaves, who nominally belong to one of the family who is not in the communion of the church. Some again have the service of slaves that are entailed on their children. Again, some of the Reformed Church retain in complete slavery those slaves who had not been of age, when the act of the state, prohibiting emancipation, was passed. Now, of the above conduct we cannot complain, because the masters can do no better; but if any assert that the Reformed Presbyterian Church does not tolerate slavery in her communion, we must reprobate the assertion as deceptive, disingenuous, and false.—*A member of the Associate Presbytery of the Carolinas.*

fear of bringing on their heads the vengeance of the civil powers, or of defeating their measures by provoking those powers? Absurd; when they knowingly and perseveringly incurred their displeasure and persecution by opposition in other things. We are not so un-appy as to have a Bible defective as a rule of faith and practice, a Bible to be now filled up by our reason and experience, because of the timidity of its penmen. Shall we then say, The apostles allowed the indulgence of some known sins in the church, on the principles of expediency? This would have been contrary to their instructions, and their practice in other things. We cannot admit it. Yet the apostles did admit slave holders into the communion of the church, without requiring emancipation. The apparent contradiction between the above principles, and this practice of the apostles, has led many to say the latter, in the face of the most glaring evidence. We think, however, this practice of the apostles in the matter of slavery, and their principles and their practice in other things are perfectly reconcilable. Let us remember the apostles did not make civil governments theocracies, nor constitute nations churches: that it was not in their commission to lay the hand of miraculous power on the nations, and model their governments by the rules of holy scripture. This would have been easily done, had God so ordained it; and it would, for the time, have settled equally the question of emancipation, and that of subjection to the powers that be; but this work was left to the common providence of God, and the operation of moral and physical causes in his hand; and so we have an example left for our direction in both of these questions. While, therefore, the Roman government was permitted, in divine providence, to continue in the form it then had, and to maintain the laws it then did, entire emancipation was impossible. The sin of slavery, then, lay in the government, and not in the individual members of the church, who were prohibited from emancipating their slaves. The apostles did not, therefore, indulge the sin in the church, for the sin lay where ecclesiastical law was not exercised. Slavery, then, was permitted in church members by the apostles on the same principles for which we plead, on the principles of necessity; because the remedy was not in their hand. And yet, to the disgrace of our governments, the laws of the Romans, respecting emancipation, were much more liberal than ours. A man could emancipate, by will, a certain proportion of the number of his slaves, but we cannot. The apostles acted on this principle, that a regular peaceable reform of law, and consequently of practice, in a nation, is our duty; but that anarchy, every one at his own will acting in opposition to law, is sinful and productive of worse consequences than submission, unless the law is intolerable. On this principle, it appears, they permitted slavery, and gave us an example. But it may be objected, that the apostles did not wait for governmental reform in all things. It is true, they did not wait for it in their opposition to idolatry, but in the matters of slavery they did. Does not this prove a real difference in the two evils? and that it is unfair and incorrect to infer from the toleration of slavery, the toleration of every sin? He must be a weak philosopher, or divine, who knows not that some actions, no circumstances can justify, and some depend on circumstances for their justification, or their guilt. Idolatry is of the former class; may not slavery be of the latter? We think the apostles practised on this principle. The laws supporting idolatry were intolerable to the Christian and justified his contempt of the law and immediate disobedience; slavery, though hard, was not

intolerable, and admitted delay. The first, involved conscience immediately, and could admit of no indulgence; the latter involved a civil right, and could be borne till a regular reform could be effected. The Roman civil government, in the time of the apostles, was despotic, and therefore faulty; but it was tolerable, and did not justify a revolt for the sake of their civil rights. Slavery was despotism, and so far faulty; but it was tolerable, and required patience till a reform in law could be regularly effected. It may be objected, that the despotism of slavery was more tolerable to the slave, than to the christian master, who was obliged to aid in the maintenance and execution of an unrighteous law. We have said before, that when the only alternative left in our power by the law, would be more cruel and unjust to the slave than our retaining him in our hands, it is no sin to retain him; and the practice of the apostles under consideration supports this idea, when they did not require emancipation. Civil rights are all that slavery involves; the taking of them away is the sin. The individual slave holder among the Romans could not restore them; this was in the power of government only; and so with us. The apostles, it appears did not hold the masters guilty in their circumstances; we think our case is parallel; nay, even involved in greater difficulty, by the greater rigour of our laws. Yet all this example of the apostles cannot justify the slave holder in a secret wish, that the impediments to a complete emancipation may continue, that he may enjoy the unrewarded service of his slave. This is a violation of the law of God, by which, in any case, the slave holder renders himself guilty. Ex. xx. 17. Nor yet can those examples justify us in neglecting the means of reform that we enjoy.—The Roman government was despotic, and therefore the reform was at a far remove from the hands of the people; our government is republican, and consequently the power of reform is in the hands of the people. Slavery, then, is obviously, beyond comparison, more sinful in our nation, than it was to the people under the Roman government. What then is our duty? Is it to emancipate individually, in contempt of law, contrary to the example of the apostolic churches, and in the neglect of our happy rights? Surely not; but the people, having, in the good providence of God, the power in their hands, should employ it for obtaining the emancipation of slaves by law. But this measure requires united effort, and till this be obtained, the few that endeavour it, acquit their conscience.—But let Synod exert themselves to effect this united effort, and first endeavour to discharge their duty in this way. We believe, if the apostles were on earth, they would censure us for neglecting our political power and privilege, which they did not enjoy, for effecting a reform in the laws of slavery, rather than commend us for attempting a partial abolition of slavery in our church. It is worthy of notice, that the apostles commanded what was in the power of masters to perform towards their slaves; but emancipation in their circumstances, they did not require. Eph. vi. 9. Col. iv. 1. Let us follow their example, and the spirit of these injunctions, in requiring justice, as far as it can be rendered in present circumstances; and since our political circumstances are more favourable, let us, in the same spirit, employ our superior privileges for removing the evil of slavery. In the overture it is argued, that as the laws of slavery among the Romans, conferred on the master, the power of life and death over his slave, and as none would plead the example, or injunctions of the apostles in justification of this species of slavery, so "no argument in favour of slavery can be drawn from these in-

junctions." This we consider a solid argument in refutation of those who would plead the example, or the injunctions of the apostles in justification of slavery. But as we do not plead the justification of slavery, but only a toleration of it from necessity, we have, notwithstanding that odious form of slavery among the Romans, the example of the apostles in favour of our views. They did tolerate slave holders in their communion, notwithstanding those odious laws. But it is worthy of notice, that, while the apostles did not require emancipation, they would have excluded from their communion, any master, who would have availed himself of all the power which the laws conferred. 1 Tim. i. 9. Rev. xxii. 15. So what was in itself, and in their circumstances, sinful, was forbidden, and whatever was duty was required, but emancipation was not required.

From a review of all the considerations presented, it appears that the complete abolition of slavery in our communion is yet impossible, not only on account of the inability of many masters to send their slaves out of the state, who might be willing to go; for which case, provision might perhaps be made by Synod; but especially, because of the unwillingness of some of the slaves to go out of the state, and whom, we cannot, without sin, drive off against their will; because the character of some slaves would not warrant their masters to comply with the requisition of free states in order to their admission there; and because we cannot emancipate them at home, and we ought not to deliver them over to perpetual slavery in the state. We have also been led to the conclusion, that, as the master is innocent in retaining his slaves under these circumstances, and as slavery is not abolished from our communion while this state of things continues, so we cannot adopt the articles of the overture as they now stand.

After all that has been said, we entertain some hope that less difference of views actually exists than has yet appeared on this complicated subject. Under liberal provision by Synod, but two necessary causes of slavery, under present laws, seem to exist:—the unwillingness of some slaves to go out of the state, and the defective character of others. Perhaps the overture contemplates the existence of slavery from these two causes, but denies it that appellation. The appellation is of little importance, if we are agreed on the thing; but if we admit this species of slavery, let us change the terms of the articles of the overture; for otherwise we should involve ourselves in downright contradiction.—Construing these articles, however, in a consistency with this species of slavery, we could admit them. But let us not say, as in the overture, that we must effect the complete abolition of slavery in our communion, unless we reject the above degrees of it.

We trust that Synod will, under the guidance of Zion's King, take no hasty views, nor adopt any undigested measures in a matter of so much responsibility; in a matter, in which, without calm deliberation, on a complicated subject, they are in danger of adopting some measure, to which tender and informed consciences cannot submit; a measure which may make sad the hearts of God's children; a measure, which may, by its impracticability, or immorality, cut off a part of the Associate Church, and ultimately destroy her testimony in a large section of the country; a measure too, which will give no relief to the slaves, but even involve these unhappy objects of our solicitude in deeper distress and more hopeless servitude. The question before Synod is indeed critical; on the one hand, in danger of indulging a sin and encouraging

the ungodly extortioner; on the other, of making the hard condition of the slaves worse, by the injunction of impracticable or sinful measures; of involving slave holders deeper in guilt, instead of freeing their hands from sin; of wounding the godly, and rending the church by requisitions with which they cannot comply. Sorry, however, should we be that any thing we have said should prevent any step which duty requires; the subject is dark, and difficult. May He, whose name is the Counsellor, direct.

Presbytery recommend to Synod the adoption of the following resolution in substance, That, as it appears impracticable, under existing laws, to effect the complete abalition of slavery in our communion, Synod recognise their act of 1811, as the rule of the Associate Church on this subject for the present; making such provisions as may be necessary for the more punctual execution of its articles.

By order of Presbytery,
WM. M. McELWEE, *Moderator.*
ALEX^r. GRIER, *Presbytery Clerk.*

An additional report of the Presbytery of Miami, on the subject of slavery was given in, and read as follows:

ADDITIONAL REPORT Of the Presbytery of Miami.

We adhere to the principles expressed in the overture on slavery, of 1829. The following are our views as to the plan of carrying these principles into effect:

1. Let this Synod obtain an Act of incorporation either from Congress or from some of the state legislatures.
2. Let agents be appointed, one in each state where slaves are held by people of our communion.
3. Where it appears to the session of any congregation, or to the agent residing in the same state with the individual, that legal or any other insurmountable obstacle is in the way of a member's liberating his slave, let this member be required to transfer said slave to Synod through means of their agent, and in such a manner as is best supported by the laws of the state, for the purpose of being by Synod emancipated in the way most agreeable to the wishes of the slave himself.
4. Let minors thus transferred be bound by the incorporation to suitable masters, until they become of age, provision being made in their indentures for their education.
5. Let emancipated persons, who prefer continuing in the service of their former masters, be bound to them by the incorporation for a term of years or for life.
6. Let such slaves as are judged, by any session, or committee appointed by them for the purpose, incapable of supporting themselves, either be restored after emancipation, to their former masters, or be provided for by the corporation, according as the justice of the case may require. Any doubt on this subject to be determined by the Presbytery in whose bounds the member resides, or by a committee, or referees by them appointed for that purpose.
7. Let a fund be established by subscription to meet contingencies.
8. Let each Presbytery, having members who hold slaves, and the agent, report annually.

The report of the committee on the Funds was given in—read, and accepted as follows:

fear of bringing on their heads the vengeance of the civil powers, or of defeating their measures by provoking those powers? Absurd; when they knowingly and perseveringly incurred their displeasure and persecution by opposition in other things. We are not so unhappy as to have a Bible defective as a rule of faith and practice, a Bible to be now filled up by our reason and experience, because of the timidity of its penmen. Shall we then say, The apostles allowed the indulgence of some known sins in the church, on the principles of expediency? This would have been contrary to their instructions, and their practice in other things. We cannot admit it. Yet the apostles did admit slave holders into the communion of the church, without requiring emancipation. The apparent contradiction between the above principles, and this practice of the apostles, has led many to say the latter, in the face of the most glaring evidence. We think, however, this practice of the apostles in the matter of slavery, and their principles and their practice in other things are perfectly reconcilable. Let us remember the apostles did not make civil governments theocracies, nor constitute nations churches: that it was not in their commission to lay the hand of miraculous power on the nations, and model their governments by the rules of holy scripture. This would have been easily done, had God so ordained it; and it would, for the time, have settled equally the question of emancipation, and that of subjection to the powers that be; but this work was left to the common providence of God, and the operation of moral and physical causes in his hand; and so we have an example left for our direction in both of these questions. While, therefore, the Roman government was permitted, in divine providence, to continue in the form it then had, and to maintain the laws it then did, entire emancipation was impossible. The sin of slavery, then, lay in the government, and not in the individual members of the church, who were prohibited from emancipating their slaves. The apostles did not, therefore, indulge the sin in the church, for the sin lay where ecclesiastical law was not exercised. Slavery, then, was permitted in church members by the apostles, on the same principles for which we plead, on the principles of necessity; because the remedy was not in their hand. And yet, to the disgrace of our governments, the laws of the Romans, respecting emancipation, were much more liberal than ours. A man could emancipate, by will, a certain proportion of the number of his slaves, but we cannot. The apostles acted on this principle, that a regular peaceable reform of law, and consequently of practice, in a nation, is our duty; but that anarchy, every one at his own will acting in opposition to law, is sinful and productive of worse consequences than submission, unless the law is intolerable. On this principle, it appears, they permitted slavery, and gave us an example. But it may be objected, that the apostles did not wait for governmental reform in all things. It is true, they did not wait for it in their opposition to idolatry, but in the matters of slavery they did. Does not this prove a real difference in the two evils? and that it is unfair and incorrect to infer from the toleration of slavery, the toleration of every sin? He must be a weak philosopher, or divine, who knows not that some actions, no circumstances can justify, and some depend on circumstances for their justification, or their guilt. Idolatry is of the former class; may not slavery be of the latter? We think the apostles practised on this principle. The laws supporting idolatry were intolerable to the Christian and justified his contempt of the law and immediate disobedience; slavery, though hard, was not

intolerable, and admitted delay. The first, involved conscience immediately, and could admit of no indulgence; the latter involved a civil right, and could be borne till a regular reform could be effected. The Roman civil government, in the time of the apostles, was despotic, and therefore faulty; but it was tolerable, and did not justify a revolt for the sake of their civil rights. Slavery was despotism, and so far faulty; but it was tolerable, and required patience till a reform in law could be regularly effected. It may be objected, that the despotism of slavery was more tolerable to the slave, than to the christian master, who was obliged to aid in the maintenance and execution of an unrighteous law. We have said before, that when the only alternative left in our power by the law, would be more cruel and unjust to the slave than our retaining him in our hands, it is no sin to retain him: and the practice of the apostles under consideration supports this idea, when they did not require emancipation. Civil rights are all that slavery involves; the taking of them away is the sin. The individual slave holder among the Romans could not restore them; this was in the power of government only; and so with us. The apostles, it appears did not hold the masters guilty in their circumstances; we think our case is parallel; nay, even involved in greater difficulty, by the greater rigour of our laws. Yet all this example of the apostles cannot justify the slave holder in a secret wish, that the impediments to a complete emancipation may continue, that he may enjoy the unrewarded service of his slave. This is a violation of the law of God, by which, in any case, the slave holder renders himself guilty. Ex. xx. 17. Nor yet can those examples justify us in neglecting the means of reform that we enjoy.—The Roman government was despotic, and therefore the reform was at a far remove from the hands of the people; our government is republican, and consequently the power of reform is in the hands of the people. Slavery, then, is obviously, beyond comparison, more sinful in our nation, than it was to the people under the Roman government. What then is our duty? Is it to emancipate individually, in contempt of law, contrary to the example of the apostolic churches, and in the neglect of our happy rights? Surely not; but the people, having, in the good providence of God, the power in their hands, should employ it for obtaining the emancipation of slaves by law. But this measure requires united effort, and till this be obtained, the few that endeavour it, acquit their conscience.—But let Synod exert themselves to effect this united effort, and first endeavour to discharge their duty in this way. We believe, if the apostles were on earth, they would censure us for neglecting our political power and privilege, which they did not enjoy, for effecting a reform in the laws of slavery, rather than commend us for attempting a partial abolition of slavery in our church. It is worthy of notice, that the apostles commanded what was in the power of masters to perform towards their slaves; but emancipation in their circumstances, they did not require. Eph. vi. 9. Col. iv. 1. Let us follow their example, and the spirit of these injunctions, in requiring justice, as far as it can be rendered in present circumstances; and since our political circumstances are more favourable, let us, in the same spirit, employ our superior privileges for removing the evil of slavery. In the overture it is argued, that as the laws of slavery among the Romans, conferred on the master, the power of life and death over his slave, and as none would plead the example, or injunctions of the apostles in justification of this species of slavery, so “no argument in favour of slavery can be drawn from these in-

junctions." This we consider a solid argument in refutation of those who would plead the example, or the injunctions of the apostles in justification of slavery. But as we do not plead the justification of slavery, but only a toleration of it from necessity, we have, notwithstanding that odious form of slavery among the Romans, the example of the apostles in favour of our views. They did tolerate slave holders in their communion, notwithstanding those odious laws. But it is worthy of notice, that, while the apostles did not require emancipation, they would have excluded from their communion, any master, who would have availed himself of all the power which the laws conferred. 1 Tim. i. 9. Rev. xxii. 15. So what was in itself, and in their circumstances, sinful, was forbidden, and whatever was duty was required, but emancipation was not required.

From a review of all the considerations presented, it appears that the complete abolition of slavery in our communion is yet impossible, not only on account of the inability of many masters to send their slaves out of the state, who might be willing to go; for which case, provision might perhaps be made by Synod; but especially, because of the unwillingness of some of the slaves to go out of the state, and whom, we cannot, without sin, drive off against their will; because the character of some slaves would not warrant their masters to comply with the requisition of free states in order to their admission there; and because we cannot emancipate them at home, and we ought not to deliver them over to perpetual slavery in the state. We have also been led to the conclusion, that, as the master is innocent in retaining his slaves under these circumstances, and as slavery is not abolished from our communion while this state of things continues, so we cannot adopt the articles of the overture as they now stand.

After all that has been said, we entertain some hope that less difference of views actually exists than has yet appeared on this complicated subject. Under liberal provision by Synod, but two necessary causes of slavery, under present laws, seem to exist:—the unwillingness of some slaves to go out of the state, and the defective character of others. Perhaps the overture contemplates the existence of slavery from these two causes, but denies it that appellation. The appellation is of little importance, if we are agreed on the thing; but if we admit this species of slavery, let us change the terms of the articles of the overture; for otherwise we should involve ourselves in downright contradiction.—Construing these articles, however, in a consistency with this species of slavery, we could admit them. But let us not say, as in the overture, that we must effect the complete abolition of slavery in our communion, unless we reject the above degrees of it.

We trust that Synod will, under the guidance of Zion's King, take no hasty views, nor adopt any undigested measures in a matter of so much responsibility; in a matter, in which, without calm deliberation, on a complicated subject, they are in danger of adopting some measure, to which tender and informed consciences cannot submit; a measure which may make sad the hearts of God's children; a measure, which may, by its impracticability, or immorality, cut off a part of the Associate Church, and ultimately destroy her testimony in a large section of the country; a measure too, which will give no relief to the slaves, but even involve these unhappy objects of our solicitude in deeper distress and more hopeless servitude. The question before Synod is indeed critical; on the one hand, in danger of indulging a sin and encouraging

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By order of Presbytery,

WM. M. McELWEE, *Moderator.*

ALEX^r. GRIER, *Presbytery Clerk.*

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Of the Presbytery of Miami.

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1. Let this Synod obtain an Act of incorporation either from Congress or from some of the state legislatures.

2. Let agents be appointed, one in each state where slaves are held by people of our communion.

3. Where it appears to the session of any congregation, or to the agent residing in the same state with the individual, that legal or any other insurmountable obstacle is in the way of a member's liberating his slave, let this member be required to transfer said slave to Synod through means of their agent, and in such a manner as is best supported by the laws of the state, for the purpose of being by Synod emancipated in the way most agreeable to the wishes of the slave himself.

4. Let minors thus transferred be bound by the incorporation to suitable masters, until they become of age, provision being made in their indentures for their education.

5. Let emancipated persons, who prefer continuing in the service of their former masters, be bound to them by the incorporation for a term of years or for life.

6. Let such slaves as are judged, by any session, or committee appointed by them for the purpose, incapable of supporting themselves, either be restored after emancipation, to their former masters, or be provided for by the corporation, according as the justice of the case may require. Any doubt on this subject to be determined by the Presbytery in whose bounds the member resides, or by a committee, or referees by them appointed for that purpose.

7. Let a fund be established by subscription to meet contingencies.

8. Let each Presbytery, having members who hold slaves, and the agent, report annually.

The report of the committee on the Funds was given in—read, and accepted as follows:

THE Committee appointed on the Funds, ask leave to report, in part, that they have examined the Treasurer's accounts, and find them correct.

SYNOD'S FUND.

Balance in the hands of the Treasurer at
Philadelphia,.....\$551.94
Do. do. do. Pittsburgh, 36.31

Total Synod's Fund,.....\$588.25

MISSIONARY FUND.

Balance in the hands of the Treasurer at
Philadelphia,.....\$27.84
Do. do. do. Pittsburgh, 57.32

Total Missionary Fund,.....\$85.16

THEOLOGICAL HALL FUND.

Balance in the hands of the Treasurer at
Philadelphia,.....\$124.71

STUDENT'S FUND.

This Fund consists of 22 shares Commercial Bank stock, estimated to be worth,.....\$1100.00

Balance in the hands of the Treasurer at
Philadelphia,.....24.81
Do. do. do. Pittsburgh, 47.50

Total Student's Fund,.....\$1172.31

It is suggested by the committee, that the \$24.81 of the Student's Fund in the hands of the Treasurer at Philadelphia, now lying dead, be transferred to the Theological Hall Fund.

Respectfully submitted.

JOHN KENDALL.
CHAUNCEY WEBSTER.

ASSOCIATE SYNOD IN ACCOUNT WITH ALEXANDER ROSEBURGH, TREASURER.

June 4th, 1829. CR.
By balance in Treasury,.....\$381.78
By cash received of Rev. Wm. Wilson, for sale of Testimonies,.....40.00
Received of Rev. Peter Campbell, Florida congregation,.....8.00
From Peters Creek congregation,....8.17
Do. Rev. Thomas Hanna,.....10.00
" 30th, do. Rev. James Ramsey, interest bequeathed by James Paxton,.....18.00
Do. donation of Daniel Houston,....8.00
Do. do. of Margaret Moore,....1.00
April 30th, 1830,
Received of Burgetstown congregation,....8.00
May 12th, received of Chartiers cong.,...20.00
Do. donation of M. Moore,.....1.00
Do. for Testimonies,.....14.18
17th. interest bequeathed by James Paxton,9.00
\$527.13

June 16th, 1829. DR.
To cash paid Rev. John Anderson, D. D. 50.00
Do. Webster & Wood in full for printing 3000 Testimonies,.....340.82
" 30th, do. Rev. James Ramsey, D. D. 53.00
May 17th, 1830, do. do. do. 47.00
Balance,36.31
\$527.13

MISSIONARY FUND.

June 4th, 1829. CR.
By balance in Treasury,.....\$257.08
By cash received of Rev. James P. Miller, 5.00
\$262.08

June 4th, 1829. DR.
Paid Rev. James P. Miller,.....74.18
Do. Nathaniel Ingles,.....54.00
Do. John Kendall,.....76.57
Balance,57.32
\$262.08

STUDENT'S FUND.

June 4th, 1829. CR.
Amount in Treasury,.....\$12.50
" 30th, received donation of Daniel Houston,.....8.00
Do. Interest bequeathed by James Paxton, 2 years,.....18.00
May 17th, 1830, received interest bequeathed by James Paxton,.....9.00
\$47.50

The above account is a correct statement of monies received and paid out by me for the Associate Synod.

ALEX. ROSEBURGH, *Treas.*

Pittsburgh, May 19th, 1830.

ROBERT STEELE IN ACCOUNT WITH SYNOD IN MISSIONARY FUND.

May 7th, 1829. DR.
To balance,.....\$ 5.84
July 24th, to cash from Charles Moore, per Rev. J. G. Smart,.....1.00
May 27th, 1830, to cash from a lady of Hagerstown per Rev. F. W. M'Naughton, 1.00
" 31st, to cash received from Massies Creek congregation, per Rev. J. Adams, 20.00
\$27.84

ROBERT STEELE IN ACCOUNT WITH SYNOD IN THEOLOGICAL HALL FUND.

August 3d, 1829. CR.
By cash paid Rev. A. Bullions, agreeable to a resolution of Synod,.....\$200.00
May 31st, 1830, by balance,.....424.71
\$624.71
May 7th, 1829. DR.
To Balance,.....\$520.71
May 22, 1830, to three half-yearly dividends on the Student's Fund,.....99.00
" 27th, to cash, donation from Mr. C. Webster,5.00
\$624.71

The Student's Fund remains as in former reports—it consists of 22 shares of Commercial Bank stock, together with \$24.81. A mistake has occurred in respect to the \$24.81, in the printed minutes of last session of Synod, which may be corrected in this.

ROBERT STEELE.

ROBERT STEELE IN ACCOUNT WITH SYNOD IN SYNOD'S FUND.

May 8th, 1830. CR.
By cash paid for No's. 32 and 33 of the New-Edinburgh Encyclopedia,.....\$ 7.00
" 29th, Do. paid Synod's Clerk,.....50.00
" 31st, Do. balance in Treasury,....459.43
\$516.43

May 7th, 1829. DR.
To balance,.....\$ 86.85½
June 30th, cash from Barnet congregation, per Mr. C. Webster,.....10.00

July 3d, to cash from Argyle cong. per Rev. T. Beveridge,.....	23,00
Sept. 30th, to cash from Carlisle and Dickinson cong. per Rev. F. Pringle,	15,00
Nov. 13th, to cash from Mr. Alex. Bachop, per Mrs. Read,.....	20,00
May 24th, 1830, to donation from Rev. Francis Pringle,.....	10,00
“ 26th, to cash from Hebron cong. per Rev. J. Irvine,.....	16,00
To cash from Argyle cog. per Rev. J. P. Miller,.....	31,00
From Unity cong. per Rev. Mr. Hindman,.....	15,00
From Pistol Creek, Big Spring, and Fork Creek cong. per Rev. D. Carson,....	13,87½
Donation from Thos. Anderson, Knox cong. Tenn. per Rev. D. Carson,....	62½
Donation from Andrew M'Call, Knox cong. Tenn. per Rev. D. Carson,....	50
Donation from Elizabeth Bell, Washington cong. per Rev. D. Carson,.....	25
Donation from Mary Bell, Wash. cong. per Rev. D. Carson,.....	25
Donation from Ann Bell, do. do. per Rev. D. Carson,.....	25
Donation from Sarah Bell, do. do. per Rev. D. Carson,.....	25
Donation from Jane Bell, do. do. per Rev. D. Carson,.....	5,00
To cash from Metersburgh and M'Connellsburgh cong's. F. W. M'Naughton, May 27th, from John Bishop of Argyle, per C. Webster,.....	9,75
From Albany cong. per C. Webster,....	13,18
From B. D. Packard & Co. for Testimonies sold, per C. Webster,.....	24,51
From proceeds of vol. 5 of the Religious Monitor,* per C. Webster,.....	20,00
From Rev. Thos. Beveridge for Testimonies sold,.....	22,93½
From New-York cong. for 1829, per Rev. Mr. Stark,.....	31,00
From New-York cong. for 1830, per Rev. Mr. Stark,.....	84,00
From Cambridge cong. per Rev. A. Bullions,.....	19,25
From Baltimore cong. per Mr. W. Morris,	20,00
From Presby. of the Carolinas, per Rev. A. Heron,.....	10,00
From Steel Creek cong. per Rev. A. Heron,.....	10,00
From Bethany cong. per Rev. A. Heron,	7,00
From Rev. A. Anderson, do. do.	3,00
From Florida cong. per Rev. P. Campbell,	7,70
From Massies Creek cong. per Rev. J. Adams,.....	20,00
From Xenia cong. per Rev. J. Adams,	10,00
From James M'Cay, do. do.	1,00

\$516,43½

Since I have given in my report I have received for the Synod's Fund—

From Tirzah congregation, per Rev. Mr. M'Elwee,.....	\$12,00
A donation from Mr. Alexander Bachop,...	30,00

* This, together with the printing of Synod's Minutes, makes a gain to the Synod of \$70 on the 5th volume of the Monitor. And it is expected that more will yet be received, as all that is due on that volume has not been collected. It will appear from the above statement that it takes a year after a volume is published before any thing can be realized by Synod.

From Mr. Beveridge for Testimonies sold,	8,75
From Sugar Creek cong. per Rev. J. Adams,	7,00
From Barnet cong. per Rev. T. Goodwillie,	9,76
A legacy of Mrs. M'Indoe of Barnet, Vt.:	30,00
	<u>\$97,51</u>

The following resolution was offered and adopted, viz:

Moved, that measures be taken to have a census taken of the number and moral condition of the slaves belonging to persons in our communion, and how many attend family worship, to be laid before Synod at the next meeting, and that the several Presbyteries in slave states be required to attend to this business.

On motion, *Resolved*, That Synod having appointed Wednesday, 21st July, for constituting the Associate Presbytery of Albany, do direct said Presbytery to proceed to the installation of the Rev. John G. Smart, in the Associate congregation of Johnstown, immediately after constituting.

The report of the committee on the subject of the Bible and Tract Societies, was given in, and, on motion, laid on the table.

The committee to whom the letter prepared by the committee of correspondence with the Reformed Synod was referred, reported certain amendments which were, on motion, adopted, and the letter, as amended, was ordered to be transmitted to said Synod.*

The following resolution was laid on the table for future consideration, viz:

Resolved, That it is contrary to the word of God, and the established principles of the Associate church, for a minister of the gospel, who has unnecessarily withdrawn from the stated work of the ministry, and has engaged in some secular calling, and who represents no part of the church, either settled or vacant, to hold a seat in the judicatories of the church, or to take part in any of their judicial proceedings.

Mr. Murray asked and obtained leave of absence for the remaining sittings of Synod. Adjourned till 3 o'clock.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

On motion, *Resolved*, That the clerk give to Mr. Gracie an order on the Treasurer for \$20, to be paid from the Synod's Fund, for his services as sexton during the last and the present session at Philadelphia.

As Mr. Joseph Banks was represented,

* This letter will be given in our next number.

In the report of the Presbytery of Miami, as being too late in coming into their bounds, and as having assigned no reason, Mr. Banks' reasons being called for, were voted satisfactory.

On motion, *Resolved*, That the several Presbyteries be required, in making out their statistical tables, to give the name of the township, or post office, nearest to where the place of preaching may be.

The committee of supplies reported, and their report being amended, was adopted as follows:

SCALE OF APPOINTMENTS.

ARCHIBALD White, Sen. to remain in the Presbytery of Cambridge till the next meeting of Synod.
 Robert Laing, to remain in the Presbytery of Albany till the next meeting.
 Thos. B. Clarkson, to remain in the Presbytery of Philadelphia till the next meeting.
 William Dickson, to remain in the Presbytery of the Carolinas till the next meeting.
 John Kendall, Canada, June, July, August, September, October, November; Ohio, December, January; Muskingum, February, March; Chartiers, April, May.
 James M'Cayri, in the Presbytery of Miami till the next meeting.
 John Hindman, Chartiers, June; Muskingum, July; Ohio, August; September, October; Chartiers, November, December; Ohio, January; Muskingum, February, March; Chartiers, April, May.
 Samuel M'Lane, Muskingum, June; Ohio, July; Albany August, September; Cambridge, October, November; Philadelphia, December, January; Carolinas, February, March, April, May.
 William Douthet, Ohio, June; Allegheny, July; Philadelphia, August, September; Albany, October, November, December; Cambridge, January, February; Chartiers, March, April, May.
 James Wallace, Philadelphia, June, July, August; Carolina, September, October, November, December, January; Philadelphia, February; Albany, March, April, May.
 D. Gordon, Cambridge, June, July, August; Albany, September; Philadelphia, October; Carolinas, November, December, January; Miami, February, March, April; Albany, May.
 James Rodgers, Ohio, June, July, August; Miami, September, October, November, December, January; Chartiers, February, March, April; Allegheny, May.
 James Bruce, Muskingum, June, July; Miami, August, September, October, November, December; Carolinas, January, February, March, April, May.
 John Wallace, Philadelphia, June; Allegany, July; Chartiers, August; Miami, September, and until next meeting.
 Samuel Wilson, Carolina, June; Chartiers, July; Muskingum, August; Miami, September, and until next meeting.
 Horatio Thompson, Cambridge, June; Albany, July, Philadelphia, August, September, October, November, December, January, February, March; Muskingum, April, May.

On motion, *Resolved*, That the Presbytery of Miami be authorised to take Mr.

James M'Cayri on trial for ordination, if they shall think it expedient.

Moved and carried, that all the territory West of the Wabash River be considered missionary ground.

On motion, *Resolved*, That \$50 be appropriated to defray the expenses of missionaries that may be employed to officiate in Cincinnati.

On motion, *Resolved*, That the consideration of the business relative to the Testimony of Original Seceders in Scotland, be laid over till next meeting of Synod.

On motion, *Resolved*, That a committee be appointed to confer with the Rev. Peter Bullions respecting his taking appointments, and report to next meeting of Synod.—Messrs. Beveridge, Heron and Carson were appointed said committee.

Resolved, That in case Mr. Samuel Wilson should prefer to go on the Western mission before his settlement, the Miami Presbytery be authorised to ordain him for that purpose.

The committee appointed to converse with members of Synod relative to covenanting, presented a report, which was adopted as follows:

The committee appointed to converse with the persons having difficulties in the way of their going forward in the duty of covenanting, beg leave to report that finally none stood back except Messrs. Campbell and Wilson, ministers, and Mr. Hawthorn, elder. Mr. Campbell professed that the matters which were brought up from the Presbytery of Cambridge by protest and appeal, and now satisfactorily adjusted by Synod, were the only difficulties which lay in his way: and that he was fully convinced of the duty and present seasonableness of covenanting.

Mr. Wilson said that the difficulties which at present exist between him and the Chartiers Presbytery stood in his way.

Mr. Hawthorn was dealt with, and professed no opposition to covenanting but a want of clearness on the subject, owing to his never having sufficiently examined it. This latter fact, in the opinion of your committee, is another call to us both publicly and from house to house, to explain the nature and seasonableness of covenanting.

JAMES RAMSAY.
 DAVID CARSON.

Mr. Kendall reported the following sums as received by him for the Theological Seminary:

THE Treasurer of the Funds of the Theological Seminary begs leave to report the following statement of receipts by contribution, viz:

John Finley of Broad Creek, Va.....	\$ 5.00
Putnam Congregation.....	22.50
Octorara do.....	25.50
West-Nottingham, (names of individuals in hands of Mr. Beveridge.....)	20.00
Ambrose Barcroft.....	2.00
Associate Congregation of Philadelphia, by quarterly collections.....	70.28

Theological Hall contributions, society of
the Associate congregation of Phil. by
annual subscription,..... 31,65

176,94

JOHN KENDALL, *Treas.*

On motion, Mr. George Murray was appointed Treasurer for the Theological Seminary, and Mr. Kendall was ordered to pay over to him the monies received.

Resumed the consideration of the resolutions relative to the Theological Seminary.

On motion, *Resolved*, That it is expedient for this Synod to endeavour to obtain a charter constituting them a body corporate, and that a committee be appointed to apply to the Legislature of Pennsylvania, at its next session, for this purpose. The Rev. Thomas Beveridge and Mr. Robert Steele, were appointed said committee.

Resolved, That a committee be appointed whose duty it shall be to take proper measures for securing the ground, purchasing not less than one acre, nor more than five, to determine on a plan for the necessary buildings, and as soon as sufficient funds are obtained, to contract with workmen, to superintend the building, and report to Synod. The following gentlemen were appointed as the committee, viz: Rev. Wm. Wilson, Adam Sheriff, David Houston, George Murray, and David Templeton.

Resolved, That uniform subscription papers be issued, and put into the hands of each minister belonging to this Synod, for the purpose of obtaining contributions to the Seminary, both for present purposes and for permanent establishment.

Messrs. Miller and Webster were appointed a committee to prepare and issue subscription papers for this purpose.

Resolved, That a Board of Managers be annually elected by the Synod, whose duty it shall be to meet at the close of each session for the examination of the students, and at other times as they may think it necessary, and report to Synod.

Resolved, also, that said Board of Managers shall consist of seven, three of whom shall be a quorum. The following persons were chosen Managers, viz: Messrs. Wm. Wilson, Donnan, Adams, Wallace, Murray, Beveridge and Heron.

Resolved, That the election of a Professor be deferred until next meeting of Synod.

and that all students under the care of the Synod, be ordered to attend the Lectures at Cannonsburgh during the ensuing winter.

Resolved, That the several Presbyteries be called on to report at next meeting, their mind whether there shall be only one, or two professors, also whether they shall be without any pastoral charge, and be supported exclusively by the Synod.

In reference to the case pending between the Rev. A. Wilson and the Presbytery of Chartiers, *Resolved*, that authority be given to the parties respectively, to cite all necessary witnesses.

Resolved, That a committee be appointed to examine the Library belonging to the Eastern Theological Hall, and report to Synod; and also, that the committee be enjoined to collect such books, belonging to the Library, as may be scattered, and take charge of the whole till the Synod dispose of them. Messrs. Miller, Whyte, and Beveridge, together with Dr. Bullions, were appointed said committee.

Dr. Ramsay asked and obtained leave of absence.

Resolved, That the building committee be limited in the expenditure on the buildings, to \$3,000.

On motion, *Resolved*, that a committee be appointed to enquire into the state of legacies left to the Eastern Hall, and report at the next meeting. Messrs. Beveridge, Irvine and Whyte, said committee.

Resolved, That a committee be appointed to enquire what debts are due to Synod, and report at the next meeting. Messrs. Beveridge and Scroggs, were appointed said committee.

Mr. M'Naughton was appointed Mr. Martin's alternate to preach the synodical sermon at the opening of next meeting, in case of his absence.

After reading the minutes, prayer, and singing the 133d Psalm, the apostolic benediction was pronounced by the Moderator, and the Synod adjourned to meet at Cannonsburgh, on the 2d Wednesday of May, 1831, at 11 o'clock, A. M. Sermon to be preached at 2 o'clock, P. M.

ANDREW HERON, *Synod Clk.*

ERRATUM.—Page 26, line 29 from bottom, for "inconsistency" read "insincerity."

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.		
T. McLintock	{ Harmony		Butler	Penn.	100	150		
	{ Unity		Venango	do				
Daniel McLean	{ Shenango	Meadville	Crawford	do	200	450		
	{ Salem							
David Imbrie	{ Griersburgh	Griersburgh	Beaver	do	70	150		
	{ Bethel		do	do	80	160		
Alex. Murray	{ Neweastle		do	do	30	68		
	{ Mountville	Portersville	do	do	60	108		
	{ Slippery Rock		Butler	do	73	143		
Elijah N. Scroggs	{ West Beaver		Columbiana	Ohio.				
	{ West Union	New Lisbon	do	do				
	{ 4 Mile Square		Brown	Penn.	100	250		
John Donaldson	{ Yellow Creek		Columbiana	Ohio.	70	150		
	{ Poland		Trumbull	do				
Dav. Goodwillie	{ Liberty	Poland	do	do	200	430		
	{ Deer Creek		do	do				
Isaac Beggs	{ Mercer	Mercer	Mercer	Penn.				
	{ Rocky Spring		do	do	120	170		
	{ Springfield		do	do				
M. Snodgrass	{ Cherry-Run		Venango	do				
	{ Connant		Crawford	do				
	{ Mount Prospect		Mercer	do				
	{ Neshannock		do	do				
	{ Hamills		do	do				
Vacancies.	{ Newton		Trumbull	Ohio.				
	{ Springfield		Portage	do				
	{ Franklin		do	do				
	{ Sandy		Stark	do				

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.		
Francis Pringle	Carlisle	Carlisle	Cumberland	Penn.	13	46		
F. W. McNaughton	{ Mercersburgh	Mercersburgh	Franklin	do	42	91		
	{ McConnellsburgh		Bedford	do				
T. Beveridge	{ Philadelphia	Philadelphia	Philadelphia	do	64	142		
	{ Octorara		Lancaster	do				
W. Easton	{ Muddy Run	Octorara	do	do	50	141		
	{ E. Nottingham		Chester	do				
A. Whyte, Jr.	{ Baltimore	Baltimore	Baltimore	Md.	26	62		
Without cha.	{ Guinston		York	Penn.	42	113		
Vacancies.	{ Lower Chanceford		do	do	20	54		
Tho. B. Clarkson	{ Huntingdon		Huntington	do		100		

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cat'ns.	
James Adams	{ Massies Creek	Xenia	Greene	Ohio.	125	270		
	{ Pistol Creek		Blount	Tenn.				
David Carson	{ Big Spring and	Maryville	do	do	82	172		
	{ Fork Creek		Monroe	do	31	53		
James Templeton	{ Xenia	Xenia	Greene	Ohio.	80	180		
	{ Carmel, Madison		Jefferson	India.				
Nath. Ingles	{ Big Creek and	Gallatin	do	do	50	120		
	{ Clarke		Clarke	do				
	{ Sugar Creek		Greene	Ohio	50	100		
Vacancies.	{ Salem		Knox	Tenn.	16	45		
	{ Limestone		Washington	do	9	30		
	{ Darby		Madison	Ohio.				

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.		
Wm. Wilson	{ Monteur's Run	Clinton	Allegheny	Penn.	67	157		
	{ Noblesburgh		do	do	35	80		
Thomas Allison	{ Mt. Hope and	WMiddletown	Washington	do	46	114		
	{ Cross Creek		Brooke	Va.	26	61		
James Ramsay	{ Chartiers	Cannonsburgh	Washington	Penn.		340		
David French	{ N. & S. Buffaloe	Washington	do	do	110	240		
Alex. Wilson	{ Peter's Creek, &		do	do				
	{ Pigeon Cr ek		do	do				
Alex. Donnan	{ Mt. Pleasant, &	Hickory	do	do	105	220		
	{ Burgetstown		do	do	85	180		
	{ Congre'n. of Ohio		Beaver	do				
Vacancies.	{ Washington		Washington	do				
	{ Ser. & King's Cl		Beaver	do	116	264		

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	
A. Heron	{ Ebenezer	Lexington	Rockbridge	Va.	62	167	
	{ Timber Ridge						
T. Ketchen	{ Shiloh	Lancaster Dis.	Lancaster	S. C.	128	210	
	{ Neily's Creek		York	do	28	68	
A. Anderson	{ Steel Creek	Charlotte	Mecklenburgh	N. C.	29	61	
	{ Bethany		do	do	30	74	
John Wallace	New Lebanon	Union	Monroe	Va.			
	{ Smyrna		Chester	S. C.	29	60	
James Lyle	{ Little River	Winsborough	Fairfield	do	35	78	
	{ Bethel		do	do			
W. M. McElwee	{ Sharon	Yorkville	York	S. C.	51	102	
	{ Tirzah		do	do	34	64	
Without cha.	{ Old-Providence		Augusta	Va.			
	{ Broad Creek		Rockbridge	do			
John Mushat*	New Stirling		Iredel	N. C.		90	
	{ Cambridge		do	do		60	
Wm. Dixon	Virginia Spring		do	do			
Vacancies.	Gilead		Mecklenburgh	do		36	
	Nob Creek		Lincoln	do	21	45	
	Cochran's Vale		Burke	do			
	Sardis		Union	S. C.			
* Under suspension	Bethany, &c.		York	do	49	70	
	Pisgah		Lincoln	N. C.	45	100	
	Piedmont		Haywood	N. C.			

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	
John Walker	Unity	New Athens	Belmont	Ohio	72	162	
Samuel Irvine	{ Wooster	Wooster	Wayne	do	75	120	
	{ Salt Creek						
Thomas Hanna	{ Cadiz	Cadiz	Harrison	do	55	121	
	{ Piney Fork		Jefferson	do	50	105	
Daniel McLane	{ Bloomfield	Cambridge	Muskingum	do	78	150	
	{ Cambridge		Guernsey	do	18	36	
	{ Mount Pleasant		Jefferson	do	30	56	
Joseph Clokey	{ McMahon's Ck.	St. Clairsville	Belmont	do	20	31	
	{ Belmont		do	do	15	33	
Andrew Isaac	{ Londonderry	Londonderry	Guernsey	do	45	98	
	{ Sharon		Harrison	do	15	30	
	{ Mansfield		Richland	do			
Samuel Hindman	{ West Union	Mansfield	do	do			
	{ Washington		Marion	do			
	{ Jonathan's Ck.		Perry	do			
	{ Licking		Licking	do	40	87	
	{ Truro		Franklin	do			
Vacancies.	Goshen		Perry	do			
	Millersburgh	Millersburgh	Holmes	do			
	Carmel		Tuscarawas	do			
	Hermon		Knox	do			
	Mohican		Wayne	do			
	Newman's Creek		do	do			

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cat'ns.
Andrew Stark	New-York	New-York	New-York	N. Y.	160	275	
James Martin	Albany	Albany	Albany	do	60	125	
Peter Campbell	Florida	Florida	Montgomery	do	65	132	
John G. Smart	Johnstown	Johnstown	do	do	16	31	59
John Russell	Stamford	Queenston		U. Ca.	25	100	
Without cha.	{ Bovina		Delaware	N. Y.		80	
Vacancies	{ York		Livingston	do			
Robert Laing	Dumfries			U. Ca.			

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cat'ns.
Alex. Bullions	Cambridge	Cambridge	Washington	N. Y.	1		
James P. Miller	Argyle	Argyle	do	do	140	330	553
James Irvine	Hebron	West Hebron	do	do	66	162	
A. Gordon	Putnam	Putnam	do	do	45	88	
D. Goodwillie	{	Barnet	Caledonia	Vert.	80	200	
T. Goodwillie	{						
Wm. Pringle	Ryegate	Ryegate	do	do	50	110	
Vacancies.	Salem		Washington	N. Y.		35	
Without cha.							
A. Whyte, Sen.							

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Robert Bruce	Pittsburgh	Pittsburgh	Allegheny	Penn.	150	320
John France	Glade-Run	Bakerstown	Butler	do	60	200
John Dickie	Rich-Hill	Kittanning	Armstrong	do	100	150
Joseph Scroggs	Fairfield	Ligonier	Westmoreland	do		300
Hugh Kirkland	Bethel, &c.	Freeport	Allegheny	do	140	250
David Blair	Indiana, &c.	Indiana	Indiana	do		350
	Cherry-Run		Armstrong	do		
	Upper Piney		do	do		65
	Concord		do	do	25	60
	Lower Piney		do	do		
Vacancies.	Mahoning		Indiana	do	8	30
	Berachah		do	do	15	50
	Blairsville		do	do		
	Jefferson		Jefferson	do		

List of Ministers and Preachers without Permanent Settlements.

Joseph Banks, Peter Bullions, Thomas Ferrier, John Kendall, James M'Cayrl, John Hindman, Samuel M'Lane, William Douthet, James Wallace, David Gordon, James Rodgers, James Bruce, John Wallace, Samuel Wilson, Horatio Thompson

Summary of the preceding Tables.

Presbyteries.	Ministers	Congregations set'd. and vacant.	Fam.	Com's.	Catechumens.
Cambridge	7	7	382	925	533
Carolinias	8	24	532	1285	
Ohio	9	25	1103	2229	
Chartiers	6	16	590	1656	
Miami	4	13	443	970	
Philadelphia	6	9	257	749	
Allegheny	6	14	498	1775	
Muskingum	7	24	513	1026	
Albany	6	8	256	743	59
Ministers without charge	15				
	74	144	4159	11545	592

TO PATRONS.—As the Synod have ordered the Post-Offices nearest the places of preaching, both in settled and vacant congregations, to be designated in the statistical tables, the tables have been so amended as to meet this requirement of Synod; and the columns for catechumens, and for contributions by the different Presbyteries to the Synod's Fund, have been retained, although we have no returns with which to fill the blanks.

The neglect of Presbyteries, (which arises principally from the want of time,) to send up to Synod statistical tables, still continues to be felt as a serious evil; as it frustrates the design of these tables, and deprives one section of the church of that information respecting another, which is always useful and sometimes almost necessary. The addition of the Post-Offices we consider highly important, especially to preachers and ministers not permanently located. Therefore, we hope to see these tables more perfect. While indulging the language of complaint on this subject, it is perhaps no more than an act of justice to state the fact, that when the minutes of Synod are put into our hands to be printed, the report of the Presbytery of Muskingum always greets our eyes with a corrected statistical table.

The liberal support which has been given us in various ways, by all sections of our church, in the prosecution of this work, encourages us to spare neither labor nor expense to make it as useful as our circumstances will admit, while it enables us to indulge the satisfying hope that it is an instrument of good, and that its tendency is to further the cause of true religion; a cause which is dear to the heart, and absorbs the affections of every child of God. So far as it inculcates TRUTH in a becoming manner, and from proper motives, we have full confidence that a blessing will accompany it; and so far as it does this, its circulation should be promoted by all who seek the good of Zion. TRUTH, *precious truth*, lies buried under the rubbish of human inventions; its beauties are not seen; its renovating power is not felt; and its glorious consolations are not enjoyed. But let us not fold our arms and doubt the existence of this pearl, or despair of obtaining it, because its enemies have buried it so deep that it cannot be found without laborious toil and painful search. Such a course can only aggravate our condemnation. We are not to be discouraged because there is only here and there a true disciple of Christ. God is powerful, and will sustain them. When the cry is raised, as in our day, Lo! here is Christ; and lo! there; and when error and corruption darken the moral atmosphere so that men "stumble at noon day;" then should the Christian draw nearer to his covenant God, in the exercise of unshaken faith, and take a firmer hold of his truth. Where *this* shines in the soul of man, "the pestilence that walks in darkness" has no terrors, and "the destruction that wasteth at noon-day" is harmless. In the darkest times there has always been "a remnant" to "*hold fast this precious truth*." And although multitudes may, and do, shut themselves out from the unspeakable blessings connected with a love of the truth; yet no enemy shall be able so to obscure this light of heaven, but that it shall for ever be a light to guide the righteous, and in it shall they rejoice, and by it shall they triumph. How inconceivably great, then, is our encouragement to hold on our way rejoicing, regardless of what may be thought or said of us, or done to us, in consequence of our love to the pure worship of God.

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TO PATRONS.

AFTER some unexpected and unavoidable delay on the part of the type founder, we are enabled to present our patrons with the first number of the seventh volume of the Religious Monitor, in an entire new dress. And it is hoped that the alterations will meet with general approbation. Much more reading will be given than heretofore, without any additional expense; and by preserving the numbers and binding two volumes into one, they will make a handsomely proportioned book, and save nearly one-half the expense in binding. The July number may be expected in about a fortnight after the receipt of this.

We shall print, for the present, a surplus number, expecting that they will be called for.

TERMS \$2.00 per annum, payable in advance or at the annual meeting of the Associate Synod.

In addition to the ministers and preachers of the Associate church, the following persons are authorized to act as agents:

James Moorhead, Mercer, Mercer Co. Pa.	James Galloway, Jr., Xenia, Ohio.
John Smart, Huntingdon, Pa.	Wm. Morris, Baltimore, Md.
Andrew Monroe, Cannonsburgh, Pa.	M'Neil & Stevenson, Cambridge, Washington
John P. Dickey, Pittsburgh, Pa.	Co. N. Y.
John M'Cleary, York Centre, Livingston Co.	A. Bachop, Argyle, Washington Co. N. Y.
N. Y.	Philip Watts, Shelbyville, Ky.
Samuel Preston, Jr. Abingdon, Va.	

Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.

Agents or others may enclose money to us at our risk, and at our expense where more than \$5 is enclosed.

☞ The Post-Office to which the work is directed should always be named, when money is forwarded. This is very important; for it is the only guide we have to give credits accurately, as there is a number of names alike on our list, directed to different Post-Offices.

* * All letters relating to the Monitor, whether they contain communications for our pages, or names of subscribers, or remittances of money, should be addressed to B. D. PACKARD & Co. or to CHAUNCEY WEBSTER, 71 State-street, Albany.

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